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WOODSTOCK LETTERS

Vol. 83 - 1954

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WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXXXIII

1874

WOODSTOCK COLLEGE

1954

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WOODSTOCK LETTERS

VOL. LXXXIII, No. 1 FEBRUARY, 1954

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For Jesuit Use Only

Published four times a year, in February, May, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

A LETTER OF VERY REVEREND FATHER GENERAL ON THE MARIAN YEAR TO THE WHOLE SOCIETY

Reverend Fathers and dear Brothers in Christ: Pax Christi.

December 8 marks the beginning of the Marian year, in which we shall celebrate the centenary of the proclamation of the dogma of the Immaculate Conception. It is my wish, in the spirit of the Encyclical *Fulgens corona gloriae,*[1] to discuss with you what special action we, the companions of Jesus, should take this year to show ourselves worthy sons of our dear and loving Mother.

The Society from its very inception has always been distinguished by a tender, genuine and filial affection and devotion for the Most Blessed Virgin Mary—manifest in the lives of the Saints and Blessed of the Society, and in the history of its apostolic activity.

That this devotion to Mary, as a characteristic mark of our Society, still flourishes, was shown recently when my predecessor, with universal approbation, sought and obtained the privilege of celebrating liturgically the feast of the Blessed Virgin Mary, Queen of the Society of Jesus. The whole Society remains dedicated in a filial manner to its most sweet Mother.

And yet, must we not confess that our devotions, especially those we have practiced from our youth, frequently are, as it were, gradually deprived in the passage of time of the breath of life, and slip into mere formalism? Therefore it is a good thing, on the occasion of the Marian year, to consider how we may honor the Most Blessed Virgin, and what in a practical way and in the concrete, as they say, we can do to satisfy the desires of the Supreme Pontiff, and venerate the Immaculate Virgin with special devotion in this jubilee year.

Devotion to Mary

Above all I ask you—at least Superiors and those engaged in the ministry—to read attentively the above-mentioned Encyclical. There you can find the practices of devotion and the intentions in praying to Mary that are recommended by the

Holy Father himself.[2] I urge you, then, in accordance with the Ignatian method, to honor the Most Holy Virgin in three ways: first, by meditating, examining and contemplating the mystery of her Immaculate Conception and all her exalted privileges; secondly, by striving humbly to imitate the example of her virtues; thirdly, by zealously spreading her veneration among all the souls which divine Providence puts in your path.

Prayer

Children at play are wont to observe the actions and gestures of their mother, and they have her continually, as it were, before their eyes. Thus gradually and without knowing it they imitate their mother's every movement. Is it not true that in the mannerisms of a boy, indeed even of a youth and a young man, in the way they smile and in their very tone of voice, we recognize their striking resemblance to their mother? And the more they have observed her, the more they are like her.

Such I desire should be or become your attitude in prayer to our heavenly Mother. May you so contemplate her with the eager regard of the eyes of the soul, that you may unconsciously, as it were, imitate her virtues, and that the features of her moral countenance, as it is said, may be imprinted deeply on your souls: "Our Most Sweet Mother wishes for nothing more, never rejoices more than when she sees those whom, under the cross of her Son, she adopted as children in His stead portray the lineaments and ornaments of her own soul in thought, word and deed."[3]

Imitation of Mary

This imitation of her virtues is a second way of honoring the Most Blessed Virgin—usually more difficult than simple contemplation. It is this means especially that the Supreme Pontiff earnestly desires us to practice this Marian year: 'This centenary celebration should not only serve to revive Catholic faith and earnest devotion to the Mother of God in the souls of all, but Christians should also, in as far as possible, conform their lives to the image of the same Virgin.'[4]

I shall dwell on the imitation of one virtue only, charity, which embraces all the rest in an eminent degree. Charity brings about a penetrating understanding of doctrine, it animates and unifies the whole Christian spiritual life, it furnishes a true and stable foundation upon which all human society can be built in peace for its own common good.

The Immaculate Conception is a mystery of love, both of a divine love which goes before and predisposes the creature chosen to be the Mother of the Word, and of a human supernatural love, whereby the humble Virgin of Nazareth, by a complete and irrevocable offering of herself, responds to the divine invitation.

This loving dedication, ineffably powerful and pure, removed all base concupiscence, all inordinate affection towards herself or other creatures. Mary, the spouse of the Holy Spirit, loves all men and all things in God and loves God alone in all.

How can we imitate this splendid and personal perfection of Mary's love?

1.—We should above all imitate our Mother by living for God alone and by neglecting nothing which can contribute to the attainment of perfection. We must ask ourselves sincerely: Do we always act in such a way that the faithful think of us as *men of God?* Do they approach us often to hear from our lips the words of God and His precepts? If we cannot give an outright affirmative answer, let us not hesitate to seek the cause for this failure of apostolic effectiveness: Do we make our annual retreat, our daily meditation and examinations of conscience with the same fervor and care as in the early days of our religious life?

2.—Another form of imitation will be in the full and honest practice of supernatural indifference, of a self-denial regarding all that is not God and does not lead to God. This self-denial takes in the exercise of the three vows of religion, poverty, chastity and obedience.

Let us long with ardent desire to imitate Christ crucified by renouncing not only illicit pleasures, but in the measure of grace imparted to us, even those, which though licit and proper, are unessential and distracting. To express it briefly: 'Pious works of penance should be added to our united prayers.'[5]

3.—We shall imitate the charity of the Virgin Mary by serving all men our brothers in humble devotion.

We must have a regard for reality. Those who have eyes to see, who can distinguish the voice and the signs of the times know with what desperate anguish the nations look for a sign of the presence of the Redeemer, the sign of Christian brotherly love, which is "the fulfillment of the Law."[6]

Let us not be content with dispensing to this or that person a passing "alms," whether spiritual or temporal, but let us so strive to impress a stamp on society by the manifestation of our love that we may promote the greatest common good of all mankind. Let us learn to live in peace and cooperation with each other that we may as far as in us lies improve the disagreeable circumstances of every-day life. Let us not weary of working together sincerely and earnestly with the other members of the Mystical Body of Christ, and of striving for the good of souls, preserving Ignatian discipline and order in our labors. In directing the labors of others let us be firm and prudent, with trust in God alone; in obeying let us be simple and generous.

This love for society and mankind should urge us to embrace gladly a life of poverty and austerity. As long as there are men in the world who lack those goods which are absolutely necessary for leading a life worthy of man, it should be intolerable for us to enjoy superfluities. Let us not wish to be treated more gently than our Lord. "No disciple is above his teacher."[7]

Finally to be able to gain souls for Christ and provide for their individual happiness, to convert sinners and infidels, the apostolic priest above all must defend himself, through the intercession of the Immaculate Virgin, with the shield of chastity, so that he can be an effective and fatherly spiritual guide, and even approach the table of sinners without being stained by the foulness of sin.

The observance of the evangelical counsels, of poverty, chastity and obedience, by the manifestation of fraternal love, carries with it extraordinary persuasive influence.

The third method of honoring the Immaculate Virgin is by spreading devotion to her.

Increasing Mary's Honor

According to their respective fields of endeavor let all try, as far as possible, to induce those who serve us as well as our own communities to put in practice the recommendations of the Supreme Pontiff himself,[8] or of the Sacred Congregation of Religious.[9]

As far as we Jesuits are concerned, I wish all, especially Superiors and those engaged in the ministry, to consider what attitude they take towards Sodalities of our Lady. These offer the Immaculate Virgin a homage that is unceasing and characteristic of the Society, and for the abundant fruits of a holy apostolate they have always been recommended earnestly by my predecessors. Rev. Father Retz writes: "The Sodalities of our Lady are justly reckoned among what may be considered the principal means devised by our Society for increasing divine worship and gaining the salvation of souls."[10]

Do we follow with filial loyalty the direction given us by Superiors, which expresses the will of God? Do we read over at times what is written about the Sodalities—for example in the time appointed for superiors to make their consideration? Do we really have a high esteem for the Sodalities of our Lady? Do we know about them—their rules, their history, the secret of their effectiveness? Otherwise, how can we esteem what we do not know? To the question why the Sodalities of our Lady sometimes languish, Rev. Father Ledochowski answers: 'The first cause, not only in order but in importance, is that many of our own superiors and directors have no clear idea of the essential nature of the Sodality, and do not sufficiently understand, indeed seem actually ignorant of what is the true purpose of the Sodality, what its interior spirit and what the right manner of directing it.'[11]

Have we seriously endeavored, especially since the promulgation of the Apostolic Constitution *Bis Saeculari,* to revive and restore with earnest apostolic zeal those Sodalities which in the course of time became merely pious meetings? "The director of a genuine Sodality of our Lady according to authentic norms and with the help of divine grace will soon realize that the Blessed Virgin has not ceased to be the Mother of this generation also."[12]

Let us not too easily criticise an institution which perhaps may have its defects; but let us strive unceasingly in a spirit of confidence to restore and renew it by earnest fraternal co-operation.

What work can prove more pleasing and more acceptable to the Mother of Jesus, Mary Immaculate, than that which leads to her innumerable companies of men and women, boys and girls, who steeped in a solid and deeply spiritual life, have determined, according to their state of life, to imitate the purity and chastity of their heavenly Mother? Their purpose is to be able to serve the Church better, and leagued together in orderly cooperation, to bring many others to the faith, the practice of religion and even sanctity.

Let us have confidence, dear Fathers and Brothers in Christ, in our Lady, our guide, our model and our protectress, who is herself as valiant as a host in battle array; if we courageously imitate her example, especially her charity, we shall see the opposition of the enemies of God fade away and the kingdom of our Lord Jesus Christ grow stronger day by day in peace and love throughout the world.

I commend myself earnestly to your holy sacrifices and prayers.

Given at Rome, December 3, 1953, on the feast of St. Francis Xavier.

The servant of all in Christ

JOHN BAPTIST JANSSENS

General of the Society of Jesus

APPENDIX

A summary of the recommendations of the Sacred Congregation of Religious for the holy observance of the Marian year, as embodied in the letters sent to Superiors General November 17-18, 1953.

A. For the Religious themselves:

1.—By reading, study and meditation let them strive to gain a deeper understanding of the dogmas concerning the Virgin Mary, especially the dogma of the Immaculate Conception.

2.—Let Superiors have learned and fervent priests give conferences on Mariology to their subjects.

3.—The following works and practices are particularly recommended:

a) That the eighth day of each month be set apart in a special way for devotion to Mary;

b) That every Saturday Superiors and subjects assemble to invoke Most Holy Mary and to pray in the spirit of penance for all—especially Religious—who are suffering persecution; that the rights of the Church may be preserved throughout the world; that the persecutors themselves may be converted;

c) That measures be employed calculated to animate the very apostolate of the Religious with wholehearted and renewed generosity;

d) That all the Houses, Provinces and Institutes endeavor to initiate some social or benevolent work.

B. For the students and alumni of the schools of Religious or even for all who receive spiritual direction from Religious:

1.—To instruct them more deeply in the privileges and mysteries of the Most Blessed Virgin and especially the Immaculate Conception; to have them produce or fashion some artistic or literary work in honor of the Blessed Virgin Mary.

2.—To spread the custom of family recitation of the Rosary, the practice of saying the Angelus, as well as personal consecration to the Immaculate Heart of Mary.

3.—To have them also initiate some work of a social character or cooperate effectively in existing works.

NOTES

[1] *A.A.S.* XXXXV, 577, 592.
[2] *Ibid.*, 584-590.
[3] *Ibid.*, 584.
[4] *Ibid.*
[5] *Ibid.*, 591.
[6] Cf. Rom. 13.10.
[7] Mt. 10.24.
[8] *A.A.S.* XXXXV, 584-590.
[9] See appendix.
[10] *Epist. Select.* ed. IV. 145.
[11] *A.R.* III. 448.
[12] *A.R.* XI. 333.

INTRODUCTORY EXHORTATION OF VERY REVEREND FATHER GENERAL TO THE CONGREGATION OF PROCURATORS

September 27, 1953

At the beginning of Part VIII of the *Constitutions* our holy Father, Saint Ignatius states: "Because the members of this Congregation are scattered throughout different parts of the world among the faithful and infidels, union with one another and with their head is much more difficult to achieve. We must then with greater urgency seek out those means which make for unity, since the Society can neither be preserved nor governed, and much less can it attain the end toward which it strives for the greater glory of God, unless its members are closely linked with one another and with their head."[1]

Then among the means calculated to foster this union Saint Ignatius notes "that every third year at least one man from each province should come to Rome to give Father General information on a variety of matters."[2] It is then with the deepest affection in the Lord that I greet each and every one of you who has had the opportunity to come here. In spite of the wonderful facilities of modern travel I cannot visit in person the whole Society, since it is so far-flung; still it is a pleasure for me to receive here at Rome men who are the elected and trusted delegates of their provinces, and to talk over with them in a spirit of paternal affection the affairs of their provinces.

Purpose of Meeting

1.—According to a wise provision of the second General Congregation of the year 1565 (decr. 19), sanctioned by the twenty-seventh General Congregation,[3] it is the duty of the Province Procurators not only to inform the General about the conditions and undertakings in their provinces but also to assemble as a Congregation to decide in view of their knowledge of the whole Society whether or not a General Congregation must be convened.

As you are aware, the formula of our Congregation, no. 18, cites two cases in which a General Congregation should be convened: the first, when the necessity arises for deliberation on matters of great and permanent importance; the second, when there is need of deliberation on conditions, which though in themselves not permanent are yet so difficult as to become the concern of the whole Society, or else they involve the Society's methods of meeting a particular situation for which the General and his Assistants have been at a loss to provide. In this second case, however, there is another requirement to be noted: it must appear certain that a General Congregation can provide a remedy for such a situation. The wisdom of these provisions is evident and has been confirmed in the long history of the Society.

With equal wisdom the formula indicates (no. 15) that the procurators should seek information concerning the state of the Society and its affairs only from Father General, from the other Fathers of the Congregation, including of course the Fathers Assistant and the Secretary of the Society. All others without proper delegation are prudently excluded for fear that without any proportionate gain there should result a grave detriment to peace and union of minds.

Finally, the formula (no. 19) warns the assembled Fathers that in casting their ballots on the question whether or not a General Congregation should be convened, they are not bound by the opinion approved in their own Provincial Congregation, but are in duty bound to follow that opinion to which they are more inclined in view of all the information which they have received. It may well happen that facts which have escaped the notice of one province were known in other provinces or at Rome, and these facts may well influence the Fathers to amend the vote taken in their own provinces.

The method followed in our Congregations, whether they be Provincial Congregations, Procurators' Congregations or General Congregations, points up this fact: that the more faithfully we observe what is prescribed in the formula (which has been sanctioned by a decree of a General Congregation, the supreme authority in the Society), the more happy and fruitful are the results of our labors in these Congregations.

And so in a spirit of humble obedience we shall carry out faithfully and accurately the prescriptions of the formula, and our esteem for it will be heightened by reading it over carefully, paying special attention to its third chapter, *De petendis informationibus.*

Recent History of Losses and Gains

2.—To help in the achievement of the purpose of this Congregation, and to carry out the duties of my office, like my predecessors I should like to sketch briefly for you the events which have occurred in the Society during the last three-year period.

The absence of sorely missed procurators from the two Provinces of Poland, and from the Provinces of Hungary and Bohemia, and the absence from Rome of representatives from the Vice-Provinces of Lithuania, Croatia, Rumania, Slovakia and the Missions of the vast China mainland vividly remind us of glorious pages in the history of our Society written in the recent past and still being penned tòday. Hundreds of Ours have been exiled, stripped of all their possessions, shut up in prison or concentration camps, forced into military service or slave labor, treated with contempt before so-called courts, tortured with hunger and every type of cruelty, and in some cases murdered because of their loyalty to the Church. This is the heroism for which we offer special thanks to the Divine Goodness. Blessed are they who suffer persecution for justice's sake. The two Provinces of Poland and the Vice-Province of Croatia still survive, but they show the effects of grim battles, while the rest of the Slavic Assistancy has been tyrannically wiped out. In China there still remain the British section of the Hongkong Mission and the city of Macao. The other ten China Missions, once so flourishing, have been liquidated. Meanwhile our Chinese Fathers with exemplary courage and fidelity practically single-handed bear the whole brunt of the attack. Some of them are now in prisons; others are under house arrest; others in disguise secretly minister to the faithful, while the few who are allowed a little more freedom find it difficult to work among the souls committed to their care.

Practically to a man Ours have borne and are bearing this stern test with constancy, strength of soul and fidelity to the See of Peter and their own vocation. This we may regard as a manifest sign that the Spiritual Exercises of our holy Father Ignatius and the other experiments which he desired for the formation of his sons have not lost their efficacy, and that the Society of today vibrates with the same splendid spirit of its founder.

Likewise the spirit of ardent zeal and love of Christ Our Lord shines forth in the courage with which Ours in the last three years have undertaken every new enterprise, no matter how difficult.

In the vast territories of South America because the laborers are few and the Church in grave danger from Protestantism, Spiritism and Communism, we have attempted to step up the work of the Apostolate there by using a new approach. Our efforts were seconded by the ardent generosity with which many provinces of the Society accepted the territory offered to them. With the two independent Vice-Provinces already set up in the regions of the Antilles and Ecuador, the two new dependent Vice-Provinces of Bahia and Goriaz-Minas will ease considerably the burden formerly carried by two Provinces of Brazil. Likewise the difficult mission of Diamantino in Matto Grasso has been transferred from the Province of Central Brazil to the Province of Southern Brazil, because of the latter's greater personnel. With the formulation of plans for the separation of Uruguay from the Province of Argentina, the latter Province was relieved of the burden of apostolic labor in Bolivia and Paraguay which are already restaffed with admirable generosity by the heavily-manned Province of Tarragona. Besides, preparations have been made for the future division of the vast territory of the Province of Mexico with the appointment in the northern section of a Vice-Provincial with his own group of consultors.

In India, where the work is progressing favorably, the Province of Madura has been established. This is the first Province since the restoration of the Society to be set up with full rights in that part of the world. With a view to raising other territories as soon as possible to the same status, the

missions of Bombay and Ranchi have been created independent Vice-Provinces. May God grant that in the near future other missions of India through an increase in the number of vocations may be able to follow the same path.

In Asia, the Mission of the Philippines has been raised to the rank of a Vice-Province, though still dependent. Here the Fathers of the New York Province, following in the paths of the Spanish Fathers who preceded them in the same Mission, have brought about a state of affairs so flourishing, that surely a few of the older provinces might well emulate their progress, especially in the number of vocations.

Finally, not long after the last Congregation of Procurators, in compliance with the wishes of its Provincial Congregation the Vice-Province of Australia was granted the status of a province with full rights.

Since the China Missions on the mainland were suppressed, a new mission to the dispersed Chinese is being organized. Many missionaries expelled from China, now subject to the one Superior of extra-China Missions, are busy laboring for Chinese on the island of Formosa, in the Philippines, Indonesia, Singapore and Malaya, just to mention a few of the more important places.

When the Province of Sicily was relieved of its mission in Greece and the Province of Turin had its mission in Pengu suppressed, they sent their men to help the French Provinces with their work in the island of Madagascar.

It became necessary to suppress juridically the Mission in the Orient served by the Province of Greater Poland. It was already destroyed by violence and owing to the changed political setup in that territory it showed no hope of coming to life in the near future.

The international seminaries in Rome conducted by the Society, with the approval of the Supreme Pontiff, have been placed under the immediate jurisdiction of Father General. The purpose of this move was to save the Roman Province from being overburdened and to conform to the general practice here at Rome for the administration of international institutions.

For similar reasons, and also with papal approval, the Astronomical Observatory at Castel Gandolfo has been made a work common to the whole Society.

At the Gregorian University, an Institute of Social Sciences has been added to the Faculty of Philosophy. Such an Institute serves the pressing need of those sections of the Church which are not yet able to set up their own Catholic Social Institutes.

Two special works common to the Society, the Apostleship of Prayer and the Sodalities of Our Lady, have received new and visible tokens of goodwill from the Supreme Pontiff. He has approved the new statutes of the Apostleship of Prayer and also those drawn up for the formation of an International Federation of Sodalities.

Growth and Expansion

3.—I shall not go into an exhaustive enumeration of the houses which have been opened, divided, transferred or abandoned during the last three years. Omitting mention of modifications effected by persecution in the countries known to you, I shall list some of the more notable changes.

For various reasons the following colleges were closed: the College of Frascati in Italy, the college for externs at Büren in Germany, the College of Commerce at Barcelona, Spain, and the recently organzied college in Nirmala, Delhi. The college at Muntilan in the island of Java was given over to other religious; the minor seminaries in Guatemala, at Coro in Venezuela and at Gravatai in Brazil, were restored to the diocesan clergy. Due to the increase in numbers of our young men in Houses of Formation the following institutions were separated from the houses to which they formerly belonged: the Novitiate of the Province of Eastern Germany (Ockenheim), the Novitiate of the Province of Upper Germany (Neuhausen), the Juniorate of the Provinces of Germany (Tisis), the Juniorate of the Missions of Northeast India (Ranchi), the Philosophate of the Province of New Orleans and the Philosophate of the Provinces of New York and Maryland and the Vice-Province of the Philippines.

I am sending out a list of schools which have been separated from residences and of independent colleges which have been erected. I shall send out also a list of Houses of Retreat which are either annexed to institutions already existing or have been set up as independent establishments.

Now to review the important new foundations. A second novitiate has been opened in the Provinces of Tarragona, Mexico and Missouri; a new novitiate was founded in Bolivia (Cochabama), and it is hoped that one will soon be started in Paraguay; in Venezuela a Catholic University is to be founded this October; two colleges have been started in the United States, one at Phoenix in the Province of California and the other at Rochester in the Province of New York; in Latin America, colleges have been set up in Guatemala, at Barquisimeto in Venezuela, at Asunción in Paraguay, and at San Juan in Puerto Rico; in Bogotá, Colombia, the government has restored to us our old College of St. Bartholomew; through the generosity of the President of the Dominican Republic we have been given the Polytechnical Institute of St. Christopher in San Cristobal; in India three colleges have been established, at Gomptipur and Mitapur in the Ahmedabad Mission and at Hazaribagh in Ranchi; soon a fourth will be opened in the Telugu region of the Province of Madura. In North Africa at Rabat, Morocco, a technical school has been started; in Central Africa there is now a college in the region of Urundi at Usumbura, and in the Belgian Congo there is a technical institute at Makungika. Our Fathers of the Patna Mission have been able to penetrate a land closed for ages to Catholic missionaries and have founded a college at Katmandu, the capital city of Nepal. In India and Venezuela, Institutes of Social Studies have been officially established. Mention should be made of the unique house for missionary activity set up by the Province of Venice-Milan in cooperation with the Province of Turin; it is ideally located at the head of the Po valley, a section badly infected with Communism. In view of the happy results of this project, the Province of Rome will soon undertake a similar work in Tuscany where the same dangers exist.

On the list of other houses which have been erected we note the restoration of the well-known professed house in Madrid;

to the number of native language schools already in existence have been added schools in Bolivia, in Paraguay, on the island of Ceylon and at Baghdad. At Hongkong and Formosa a House of Writers has been founded for Sinologists.

This is a recapitulation of only the principal changes in the setup of our houses. A full listing would show over a hundred houses in part or entirely new, with thirty-five houses suppressed or temporarily closed. But what we have noted is enough to show that the Society in accordance with the spirit of her founder is at the service of the Holy See to work anywhere for the good of souls and shows herself flexible enough to meet as far as lies in her limited power the needs of our times. How comparatively little can sixteen thousand priests, a mere handful scattered throughout the world, accomplish, when we consider that Latin America is easily short of forty thousand priests needed to minister to the most urgent needs of souls! Yet, if all of us according to our physical ability do what is in our power, through the all-powerful grace of God our small efforts will reap an abundant harvest.

Still sufficient, and even plentiful, are the numbers of vocations to the Society, except in the greater part of Italy and practically the whole of France. In these countries laicism has so deeply infected so many families that it has become far more difficult than in other days for the seed planted in the soul by divine grace to germinate.

Although here and there some effort has been made, I would not venture to assert that a suitable remedy has yet been found for our scarcity of Coadjutor Brothers. We suffer a real loss in the religious life of our houses because our Brothers are so few. To our prayers and Holy Sacrifices should be joined mutual assistance in working out for this problem various approaches suited to different sections of the world.

The status of the Society in temporal matters is practically everywhere beset with difficulties and is precarious. Yet this situation is calculated to keep aflame our trust in Divine Providence. Conditions would be much better if provincials with proper foresight would see that procurators of provinces

or of larger houses received training through special studies and practical experience. If it was ever true in the past, yet certainly in our day it is no longer enough that one, in a spirit of obedience but otherwise unqualified, should undertake the task of managing the goods (or the debts) of the Society. What great losses provinces or houses have suffered and still are suffering from this carelessness on our part!

Interior Spirit

4.—These remarks should about suffice to explain the external state of the Society. When we turn our attention to the interior state of the Society, it would be rash for me to make unqualified assertions. God alone reads the inner heart; we from our observations can make only some conjectures.

The spirit of zeal and fortitude, of self-denial and prompt obedience in matters of greater moment, which I praised when speaking of Ours who are undergoing persecution at the hands of Christ's enemies, flourishes today throughout the whole Society. In the matter of our daily life many faults crop up, and when you take them all together, you are inclined to conclude that we are too negligent in the observance of our Constitutions and Rules. But if one is to make a sound judgment, he must take into consideration not just a single line, but the whole picture. Suppose a superior reports to me: In a particular house there is need of greater regularity; and also reports that in that same house all seem devoted to the duty obedience has imposed upon them even to the detriment of their health. The first item reported is certainly not something to be approved, but in forming a judgment about that community I give consideration also to the report of its spirit of devotion to duty.

As my predecessor Father Ledochowski frequently said, "In Ours there should be a thirst not only for virtue, but also for religious perfection." We cannot be content to lead the lives of good and zealous priests; we must push on farther to that greater abnegation and humility which is the basis of a more fervent and active charity proper to the religious state.

Defections: Causes and Remedies

5.—Judging from the Acts of some provincial Congregations, it would appear that some view with alarm what they term an increase in the number of dismissals from the Society. Permit me to touch briefly on this matter. In the first place, we should not make lightly such general statements. With great care we must first examine statistics and not be too ready to affirm that everything was better in the past. Let us remember that from the earliest days of the Society these defections occurred. It could well be that an increased number of dismissals is a sign, not so much of inconstancy on the part of subjects, as of salutary severity on the part of superiors. The Instructions against tolerating failures in the second vow, dating back almost to the period of Father Beckx, and still in force in the Society, are more stringent than those promulgated in the time of Father Aquaviva. And it is to be desired that all, both superiors and confessors, show firmness in following these norms. Our times, full of dangers and temptations, make this imperative.

Should one investigate the chief causes of this want of perseverance, the answer today is the same as in the past: "he who contemns small things shall fall by little and little."[4] Rightly have ascetical authors applied this text of Scripture to spiritual matters. The religious, be he young or old, even ordained and with last vows, who neglects the norms set up by obedience and prudence, who judges that he is exempt from observing the Rules or looks upon them as examples of outmoded formalism, should not be surprised if after months and years he finds himself destitute of a supernatural outlook, weak in time of temptation and wearied of life in the Society. From the earliest days of the Society down to the present day this is the sorrowful history of most defections.

We are not immune from the contagion of the world. Our candidates carry in this spirit with them. Afterwards in our daily life we meet this spirit in books, periodicals, on the radio, in movies and even in those constant dealings with externs which our particular vocation requires. Surely we can and should avoid unnecessary dissipation. Superiors on their part must understand how grave is their obligation to protect

their subjects from dangers into which they carelessly may have plunged themselves. Superiors must remember that no one, not even a priest or a man in religious life for many years, is confirmed in grace except by a divine privilege. Still, no matter what superiors may do, we are never safe, unless each one of Ours courageously and constantly leads a strong spiritual life of prayer and recollection.

Supernaturalism Versus Naturalism

6.—We are not isolated from the environment of naturalism and materialism. When these evil doctrines are proposed by Communists, we bar them at the threshold; but let us watch for fear that we may carelessly admit such doctrines when they creep in through other entrances. If we lay claim to every convenience of life which those about us are so eager to enjoy, what are we doing if not embracing the spirit of the world and banishing the spirit of penance, of reparation for sin, of mortification of the passions and every disorder? If we excuse ourselves from observance of the Rule, if we freely question the orders of superiors or church authority and weigh all things in a scale of our own fashioning, what else are we doing but turning our backs on Him who is "meek and humble of heart," and returning to the world with its pride of life? If we pass over in silence the parable of the rich man and Lazarus to think only of the present and to give scarcely a thought to eternity, do we not incur the judgment passed upon that same rich man?

Naturalism would have us rely too much in our apostolic work upon our natural talents and not enough upon the workings of God's grace. From naturalism springs a disturbed state of mind when visible success is slow to appear and does not measure up to our expectations. Certainly the desire to adopt newer and better methods in our apostolate springs from zeal, and such a spirit is timely and imperative. It is the mark of a lazy and slothful man to think that we must travel only old, well-beaten paths. Yet at the same time we must take care that we do not forget the fact that only those methods which are eternal and revealed to us by God Himself will be fully efficacious. Diligent religious instruction of the

young, and today also of adults, continual insistence on the practice of prayer, use of the sacraments, particularly Penance and the Eucharist, the avoidance of sin, of impurity and injustice, of hatred and envy, and flight from occasions of sin—these are the means we must use, otherwise our most carefully devised techniques remain and will always remain useless. And so, even though some may not think this exactly opportune, I insist and I shall not cease to insist on the performance of those works proper to the Society, works which are directly supernatural: conduct of the Spiritual Exercises in both "closed" and "open" retreats, the work of the Apostleship of Prayer and the Sodalities of Our Lady. Without this directly supernatural apostolate the social apostolate, so necessary in so many parts of the world (particularly in Latin America, Asia and Africa), will effect little for the salvation of souls and the cause of world peace.

We are exposed and will always be exposed to the world's dangerous teachings about philosophy, dogmatic theology and moral theology. In the fields of philosophy and theology the Encyclical *Humani generis* has given us some timely warnings. We have tried to make the provisions of this document effective by a special letter to the whole Society and by other means, either openly employed or covered by professional secrecy, as charity and the practice of the Church demand.[5] Against errors on sexual morality disseminated for years in various places, Ours have waged a strong and heroic battle. But I do not think that the danger from this quarter is passed; and so, Superiors must constantly take care lest some who allow themselves to be ruled more by feelings than by reason be taken in by specious theories. With full fidelity and no false sympathy we must uphold the precepts of the natural law and the teaching of the Church. In dealing with matters of this sort anyone, who omits mention of the sacraments and grace and trusts in merely natural aids, has clearly swerved from the right path. Finally, in Germany, in Anglo-Saxon and Slavic countries we are continually faced with problems not so well known in Latin countries. These problems arise from our dealings with non-Catholic Christians. In meeting these problems Ours have proved themselves not only immune from error, but also energetic in spreading the teaching of the

Church. If anyone is detected veering off from the right path, then, as in the past so in the future, with God's help salutary warnings, reprimands and corrections will not be wanting.

In doctrinal matters we must avoid two extremes. In the first place we must not be stricter than the Church and we should not condemn those opinions which, though not yet commonly held, one is still free to uphold. Secondly, we must not in any way compromise with doctrines which are dangerous or lead to dangerous conclusions. Let us faithfully follow the wise directives of our Institute: in our teaching let us follow doctrines which are entirely safe,[6] in our studies let us courageously and prudently seek ways "to fight in defense of the ancient faith with new weapons."[7] In the Society this has ever been a fruitful tradition; it has produced our great theologians, our trusted defenders and heralds of the faith, our pioneers for progress in the sacred sciences, who were not only fearless but also trustworthy.

Let these few remarks suffice for now. Instead of expounding further my own judgment on the present state of the Society, it is better that I await the judgment made by you who have been delegated for this task by the whole Society.

In the modern world where all things, temporal and spiritual alike, are everywhere turned upside-down, heavier indeed is the responsibility of religious superiors and all those whom the Spirit of God has appointed to feed the flock of Christ. May the Spirit of Good Counsel grant light in abundance to all of us on whose shoulders now lies the burden of promoting the welfare of the whole Society.

NOTES

[1] *Const.* P. VIII, c. 1, n. 1 (655).
[2] *Ibid.* P. VIII, c. 2 B (679).
[3] *Form. Congreg. Proc.* c. 1.
[4] Eccli. XIX, 1.
[5] *A. R.* XII, 47-72.
[6] *Epit. Inst.* 314-321.
[7] *Coll. Decr.* d. 105; *Epit. Inst.* 322.

SECOND EXHORTATION
OF VERY REVEREND FATHER GENERAL
TO THE CONGREGATION OF PROCURATORS

September 30, 1953

On the occasion of a Congregation of Procurators it is customary for the General not only to give each delegate a message for his own province but to discuss with all the delegates as a group certain matters of common interest to all provinces. The points of particular urgency in the present day, which I would commend to you and through you to the whole Society, can be grouped under two main headings: first there is the matter of the interior life, and secondly the matter of our apostolic labor.

The Interior Life

1.—It is now almost seven years since I, in accordance with the wishes of the last General Congregation, sent a letter to the whole Society on the matter of fostering the interior life.[1] As then, so now I recommend the letter to your prayerful consideration and I would wish to see its suggestions reduced to practice.

As my predecessor of happy memory, Father Ledochowski, pointed out in the twenty-eighth General Congregation, our danger lies in this, that we may grow content to lead the lives of good priests and of good Christians following a community form of life. Certainly it is no small achievement to live the life of a good Christian and show oneself humble, chaste, honest, temperate, charitable and devoted to good works. May the Divine Goodness save us from the deadly delusion which might lead us to believe that if we are seemingly devoted to prayer and regular observance, we may dispense with the common every-day virtues. Indeed I am mystified when sometimes it is reported to me that so-and-so is really a good religious, and yet he refuses even to speak to a fellow-religious in the same community, or neglects entirely the work obedience has entrusted to him so that he may take his ease or do things which are pleasing to him. How

can a man be called a good religious, when he does not keep well even God's commandments?

For us, then, there are God's commandments to be observed; but there are also the evangelical counsels embodied in our vows, and along with them our Rules, sanctioned by the Church, proposed to us in the Novitiate and on our vow day publicly accepted by us in the presence of the Church as an obligatory plan of life. Our vows and Rules delineate how the evangelical perfection, which we profess to follow in our vocation, is to be worked out in the details of our daily lives. True perfection in the sight of God surely consists in a fervent spirit of internal charity which prompts us to observe the commandments and counsels, the rules and inspirations which the Holy Spirit pours into each one's soul. But an apparent sensible feeling of this charity divorced from the faithful fulfillment of tasks imposed by obedience would be a mere delusion.

Primary Duties of Superiors

2.—The interior life, consisting in a continual interchange of love between God and the soul, is, was and ever will remain the heart of our entire apostolate. As our holy Father, Saint Ignatius, stated: "These are the interior things from which force must flow to the exterior for the end proposed to us."[2] All superiors are to remember that their *chief* duty does not consist in fostering good relations with civil and ecclesiastical authorities, nor in the management of the temporal affairs of a house or school, nor in wise planning for progress in studies. All these things are necessary, but there is something more important. The *first and foremost* question which a superior should propose to himself is this: What is the spiritual condition of my community and of each individual committed to my care? Not that the superior is the sole Spiritual Father of the community, but it is his duty to see to it not only that all his subjects faithfully perform their external assignments, but also that they make use of aids to stability in spiritual life, such as prescribed prayer, regularity and religious observance. Should his subjects be negligent in these matters or the Spiritual Father fail in his duty, then it devolves upon the superior to take care that each one preserves his zeal for

religious fervor. Before the Supreme Judge a superior will have to answer before everything else for the souls of the Religious committed to his charge.

Hence a superior should count it among his main concerns to be approachable, so that in accordance with the wishes of Saint Ignatius his subjects, whether asked or of their own volition, may with ease fully disclose to him the state of their souls.[3] Let subjects, too, look upon the superior with the eyes of faith and not consider themselves fervent members of the Society, unless throughout their whole lives, and even after many years in religion, they make use of the humble and sincere manner of giving an account of conscience which they learned at the beginning of their religious lives. What deplorable falls and even apostasies from the Society could have been prevented if some, as their spirit of faith grew cold, had not gradually omitted and perhaps condemned this splendid practice only to deprive themselves of a strong help and a sure remedy for their spiritual troubles!

Superiors should take care that each year all their subjects faithfully make the Spiritual Exercises in their entirety and in accordance with the tradition of the Society. Let them check the abuse of proposing to Ours exercises which are not Ignatian. They should see to it that the Exercises are given to Ours according to the method of St. Ignatius, which calls for short points set forth in summary fashion (Annot. 2) and affords one the opportunity for private prayer to which the whole assigned time is to be given, no matter how difficult or desolate it may be (Annot. 12 and 13). They must be watchful to make sure that during the period of retreat, even those who are more mature and have received their last vows are kept free from all temporal concerns, which may have their proper place at another time (Annot. 20). I fear that in this respect some superiors show weakness. As Father Aquaviva used to note: "At the least sign of resistance on the part of a subject or to please particular individuals who might grumble, or to prevent stirring up a hornet's nest against themselves, some superiors do an injury to the spiritual welfare of a subject and even do harm to the whole Society."[4]

Is not this same weakness of some superiors manifest in the

faltering manner in which they carry out their duty to see that all faithfully fulfill the daily spiritual duties prescribed by Rule? Frequently it is reported to me that the rule of visiting Ours during the time of meditation and examen of conscience, a rule sanctioned by the whole Society at the time of the seventh General Congregation (held in 1615-1616, cf. decr. 25) and reaffirmed by the twenty-seventh General Congregation (decr. 53), is not observed because "such a display of mistrust on the part of superiors" is frowned upon particularly by younger members of the community. Let us keep far from the government of the Society anything that smacks of the spying methods employed by those who do not have the courage to work in the open; but let us use that vigilance demanded by human weakness. Let all of us be humble and acknowledge that our frailty is helped if our superiors exercise some watchfulness over us. All are frankly told that they will be visited; they know who the visitor will be; they realize that it is the visitor's duty to report to the superior at fixed times. In this whole procedure is there anything wrong or something that is not above-board? All superiors are to realize that the decree concerning visits during times of daily spiritual duties is still in force and is to be observed; the only exceptions granted are those explicitly or implicitly conceded in Ordinations of the Fathers General.[5]

As I pointed out in my Letter on *Fostering the Interior Life* fidelity to morning meditation will be greatly helped if superiors take care that subjects go to bed at the appointed time.[6] Who is not rightly surprised at the fact that in certain scholasticates the superiors do not dare to insist on this point even with Scholastics? Whom should we be striving to please—men or God? At times superiors themselves tell me that they do not know at what hour of the night some Fathers return home. Whose duty is it to know, if not the superior's? It is the responsibility of the superior to check the abuse of visiting externs without permission. Moreover, permission to visit friends and acquaintances, particularly in the evening, is not to be granted unless the greater good of souls demands it. Let the superior himself set an example for others; then no small profit will accrue to the spiritual life of the community and each of its members.

Qualifications for Spiritual Directors

3.—This fostering of the interior life will be greatly helped if Ours have Spiritual Fathers whom they approach with ease. What explanation can there be for the universal complaint that we lack men to fill this office worthily and well? Have we not deceived ourselves in believing that the matter of providing good Spiritual Fathers has been sufficiently cared for by the appointment of men advanced in years and praiseworthy for their good example? Certainly it is necessary that one appointed to this important office be a man of proven virtue. But where there is question of one who is to train the Novices, or direct Scholastics in Houses of Formation or guide the Tertians, solid virtue acquired by long ascetical training is not enough. There is need of certain additional talents of heart and mind; there is required a scientific training in what we know as ascetical theology. Remember the sharp complaints of St. Theresa of Jesus about confessors who were pious but destitute of knowledge! A confessor should indeed be holy; but in addition, especially where it is a matter of directing Religious, he should be soundly trained. Tertian Instructors should take care that the Tertian Fathers have a knowledge of the Institute, but even more so a solid training in ascetical theology. Let them stress with the Tertian Fathers the special need in their private reading for a methodical perusal of the classic spiritual authors and give them direction in their spiritual reading. In very many Tertianships too much time is devoted to works of the ministry (such ministries—whether done uninterruptedly or intermittently—are to be limited to a period of one month) ; sufficient time should be provided for these ascetical studies. All the Tertian Fathers should realize that the direction of souls in the way of perfection is accounted one of the primary works of the Society.[7] What work could be more divine? This is an office which the Church expects us to fill. We are not to say lightly, "The Spiritual Exercises of our holy Father, Saint Ignatius, are enough for us; they, taken alone, offer a safe plan for spiritual direction." It is beyond question that the Spiritual Exercises do provide sound spiritual norms, and one who faithfully follows these principles with great gener-

osity of heart will undoubtedly attain a high degree of perfection. Still, Saint Ignatius did not intend to list all the principles of the spiritual life, but only those which would serve the purpose toward which the Exercises were directed. But today, quite understandably, there is a demand for an exposition of the deeper theological foundations of ascetical principles. Hence, in treating of the matter, the twenty-eighth General Congregation in its twenty-first decree recommended that "Masters of Novices, Spiritual Fathers and Professors of Ascetical Theology trace out the sound dogmatic principles and conclusions which are the basis for spiritual doctrine."[8] Certainly to comply with this recommendation such men should be well experienced not only in the practice of virtue, but also in the knowledge of spiritual principles.

And so, I again advise major superiors not to hesitate in sending to Rome (or somewhere else, if a better opportunity presents itself) for a "biennium" in ascetical theology, young Fathers who they judge will be suitable Masters of Novices or Spiritual Fathers. With such planning there is reason for the hope that after a few years the Society will again have skilled spiritual writers whose number today is far too small.

The whole matter comes down to this: every superior in the Society should place the spiritual life of his subjects above all other concerns. Temporal prosperity, a high degree of perfection in intellectual work, a wide reputation for writers and preachers, impressive and flashy projects are not to be valued as much as the merit before God of the humble, mortified, laborious and holy lives of our religious.

These remarks will suffice for the matter of fostering the interior life, a subject which has often been treated on other occasions. Now I would like to note a few points with regard to our apostolic labors.

Basic Principles of the Apostolate

4.—On all sides is heard the saying that our works must be adjusted to meet the needs of our times. Now anyone who will deny this assertion would be closing his eyes to patent facts. Still the situation in which we find ourselves must be rightly understood. It is not peculiar to this age that there

is a difference in reaction to Christian teaching, with a ready acceptance on the part of some, with small response on the part of others and no response at all on the part of many. Christ's words are perennially true: "The sower went out to sow his seed; and as he sowed some fell . . . upon a rock."[9] It is not characteristic of this age alone that faithful souls are comparatively few. Christ spoke for all ages when he said, "How narrow is the gate, and strait the way that leads to life, and few there are that find it; how wide is the gate, and broad is the way that leads to destruction."[10] It is not a phenomenon unique at this particular period of history that the Church is found to be militant and not triumphant. So we should beware of the illusion entertained by some who seem to hope that with a change of methods practically everyone in a short time will accept the word of God. So, too, we must guard against a spirit of naturalism which would have us forget that in the world the activity of Satan, an evil spiritual power hostile to God, is influencing and aiding the attacks of men on the Church and on truth.

As I noted in my introductory exhortation, the methods to be used in our apostolate are in some measure unchangeable and constant. Against the "spirits of wickedness"[11] we must always fight with those spiritual weapons entrusted to us by Christ and the Apostles. What faith teaches us and what the Church proposes to us are never to be jeopardized.

Moreover, today there is a certain danger, fully warranted by facts, that we may wish to alter principles in accordance with actual situations, so that the norm of action would become, not what should be done, but what actually is being done. A good number of those outside the Catholic Church do not readily admit the existence of absolute norms of truth and morality, which have been established by God, the author and sanctifier of human nature, and which must be followed if one would avoid eternal spiritual destruction. Among us let there be no weakness, which would make us slaves of so-called "public opinion." Recall again Saint Paul's words, "If I yet pleased men, I should not be the servant of Christ."[12] God has chosen us out of the crowd that He might station us among men as his ambassadors who fear no man and who proclaim the truth to all, to individuals and to nations, whether

they find the truth agreeable or distasteful. We should be far removed from that strange weakness of personality which is no longer able to think for itself and can only reiterate sayings which happen to be current and accepted among the many. It is the duty of the priest under God's guidance and inspiration to lead and not to be led. In the formation of such leaders a main factor is the Society's course in philosophy and theology, pursued with the depth and the positive and profoundly speculative approaches intended by Saint Ignatius.[13]

These certainly are the fixed elements in our methods and they are not to be modified to fit this particular age.

Catholic Flexibility

5.—In connection with the elements that apparently should be changed, I will make only two observations; both are based on those norms which our holy Father, Saint Ignatius, gave us with regard to the choice of ministries.

First of all, the fact that a certain work or house or college has been long established and has become dear to us is not a conclusive proof that we should hold on to any of them. Among the houses founded one hundred or eighty or fifty years ago, some are now superfluous. It could very well be that in a certain town or city or region there has been an increase in the numbers and abilities of both diocesan and religious priests. If we relinquish foundations in such places, the Church and the care of souls will not be impaired. Is it not our duty according to the Institute and the spirit of our Founder to give up even possessions which are dear to us, in order that we may devote our resources to other projects which, though arduous, are seen to be more conducive to the greater glory of God? Provincials and provinces should not be amazed when such sacrifices are asked of them. Our aim must be not to labor merely for the good of a province or even of our Order, but to work for the good of the Church. Quite rightly we implant in the hearts of Ours a love of this Society to which God has called each one of us; but let us fix more deeply in their minds a love for the Church.

The present age more than any other demands this catholic

flexibility envisioned by Saint Ignatius. With it we dedicate all our energies not to our own province, or our own assistancy, or our own nation, but to the world-wide Church. More and more today the boundaries separating nation from nation are disappearing and it is my hope that the narrower limits of our own little provinces may not hem us in from laboring for the universal good. Our Society was so instituted that with its readiness "to labor in any part of the world where there was hope of promoting God's greater service and the salvation of souls" it might be always at hand to serve the Holy See wherever needs were greater.[14] This is one reason why our holy Father, Saint Ignatius, paid little notice to ministries which tied Ours to one place, such as the management of parishes or the continual direction of Religious women;[15] for with a large segment of the Society already involved in the conduct of schools, it would not be good to have the rest of the Society shackled in its other ministries.

There should be no cause for wonder when I insist that we give up several projects in our provinces and send greater numbers to Latin America or to the foreign missions. There should be no surprise when for the staffing of institutions here in Rome I summon from provinces their very best professors. This is a course of action demanded of me, if I am to carry out the substantial requirements of our Institute;[16] this is a duty imposed upon me by present day needs and by the Society in virtue of my office.

We are to remember that we do not labor for the Church apart from others but along with them. So our work cannot be conducted as if the Society alone existed. All our works must dovetail with the other works of the Church.

We should not strive that our works, our houses and our colleges be set up as rivals to the works and houses and colleges of others. Let us transfer our resources where ministries for the needs of souls do not yet exist, where there are no religious houses, no Catholic colleges. As I pointed out in my letter to the whole Society *Concerning Our Ministries,*[17] we are not to start projects which others are already conducting; and without the least difficulty we leave to them works which they desire. We must keep intact that independence from diocesan bishops which the Church grants us and wishes

maintained, for we must always be at the service of the supreme Pastor rather than the pastors of particular dioceses. Yet at the same time humbly and zealously and devotedly we must collaborate with the bishops whom the Holy See, either directly or through the superiors of the Society, has directed us to help.

More particularly collaboration among different Religious Institutes is to be promoted. In some places under the supervision of the Apostolic Nuncio, in other places through the self-initiated activity of provincials of various Institutes there are being held conferences of superiors, similar to the meetings of the Superior Generals here in Rome. In these meetings, along with a fostering of mutual charity and the universal good, joint discussion is held on problems of common interest. Such efforts are in full accord with modern needs and the mind of the Holy See. It is hoped that in this way there may gradually arise a closer unity in action to the advantage of the whole Catholic apostolate.

Time and again I have pointed out the present day need that in addition to their traditional general formation given in the Society, which more than ever before must today be solid and sound, many of Ours should receive training in those special branches of knowledge, now so multiplied by progress in research. Although many more men have been set aside for such studies, yet in some places their numbers are still too small. It is not a sacrifice to send Scholastics to universities, even when there arises a temporary curtailment of manpower for existing works. Who will call "a sacrifice" the allocation of funds which will reap richer returns in the future? Such investments are the marks of wisdom and foresight.

The first point, then, which I would have noted in this matter of adapting our ministries to modern needs is that we are to be Catholic, and more and more Catholic with each passing day.

Teaching and Practice of Social Justice

My second point deals with a specialized matter which I treated at length four years ago in an Instruction to the

whole Society concerning the apostolate to bring modern life into alignment with the norms of justice and charity. I would not dare to assert that this Instruction *On the Social Apostolate,*[18] which was worked out in accordance with the decrees of the last two General Congregations, has produced everywhere the fruits I hoped for. It is in this matter that some delude themselves into believing that no innovation should be introduced, no methods are to be improved and one can still travel the same old beaten paths. Experience is bearing witness to the fact that not merely in many but in a majority of institutions conducted by the Society the students and alumni are still a long distance away from a frame of mind which squares with the Gospels and is sought for by the Church in her sons. I commend highly the achievements in certain localities where particularly in the upper grades youth has been well educated in a spirit of charity towards the overwhelming number of men who drag out their days tortured by want. Yet I grieve because the same accomplishments are still to be looked for in other places. If the love of Christ Our Lord, suffering in His poor, does not move us as it should, at least we should be roused by the fear of subversive doctrines spread daily farther and farther abroad. Let us not deceive ourselves with the false assurance that civil laws and governments, external force and threats, form a barrier to the dissemination of vicious teachings. I do not know of a single instance in history which shows that any doctrine was ever wiped out by force. Only a doctrine that is at once truer and better and more effective can uproot a false and baneful body of principles. The masses will not pay any attention to a truer doctrine unless actual results show it to be a better and more effective norm for life. Our teachings must instil in the rich a finely tempered restraint in the use of wealth, a sacrifice of the insatiable craving for money, a care for the rights of the poor, and a sustained effort to eradicate the excessive inequality in living conditions. All this they must be taught to do at the cost of their own convenience and a renunciation of their position of powerful domination. Unless our doctrine is implemented in this way, how will the poor be able to envision our teaching as a plan which can win for them a station in life suited to the dignity

of a man and a son of God? They will reiterate what they are now saying everywhere over and over again: "You preach a very fine-sounding doctrine, but only the Socialists and the Communists have done something to improve our condition." In the Instruction already cited I have at greater length shown the roles to be played by the laity and by priests.[19] Certainly it is always our duty so to train the laity, particularly in our colleges and houses of retreat, that they may be prepared for effective activity in the social field. There is profit in discussing without vexation and overzealousness the various experiments made by our Fathers and others in the apostolate among the working classes. Different procedures will be advantageously employed according to the needs of various places. It would be a distinct step in the right direction if certain men from regions where we are still far from our goal would at times visit places where the success of our efforts would seem to be a proof of the value in certain methods.

A great source of inspiration is found in the charity with which our Fathers and Brothers in mission territories serve those who are entirely abandoned and utterly poverty-stricken. I beg that the same charity be exercised towards the abandoned and the poor whom, unless we are utterly blind, we can see around us in almost every part of the world. Their ranks comprise not only those who have to be sustained by alms, but also those, as I noted before, who, "although they have the strength to earn a decent living, are prevented by defects in the modern social order from providing properly for themselves and their families."[20] Such people actually constitute by far the greater portion and practically the whole of the human race. To help them is the spirit of Christ; it is the spirit of the Society of Jesus.

A Work of Courage and Charity

6.—In this company then, where we campaign under Christ's banner, let no one ever lose heart or give up the fight. At the same time let no one judge too harshly a fellow Jesuit because he has suffered some setbacks in his work. Indeed I would desire that in many places in the Society Brothers

and Fathers were judged with greater kindness by their own Brothers in Christ. As someone noted recently, the true history of the Society is written in the records of God by the countless men who humbly and silently and loyally do their work day in and day out, constantly sacrificing themselves without anyone apparently giving them any notice. That large number of men, about whom no one writes to the General, about whom Superiors have nothing to report, in the eyes of God wins those blessings from heaven with which, as far as we can judge, the Society of Jesus is still favored.

And so with St. Peter Canisius we commend to Christ "the entire body of the Society with the prayer that in its superiors and its subjects, in its members who are healthy and those who are ill, in its men who are advancing in virtue and those who falter through spiritual weakness, in all its spiritual concerns and temporal cares, the Society may be rightly governed for the glory of His Name and the service of the whole Church."[21]

NOTES

[1] *A. R.* XI, 147-176.
[2] *Const.*, P. X, n. 2 (813).
[3] *Exam.*, c. 4, nn. 34, 35; *Const.*, P. VI, c. 1, n. 2 (551).
[4] *Industriae*, c. 2 (668).
[5] *Epit.*, 183, parr. 2 and 3.
[6] *A. R.* XI, 166.
[7] *Exam.*, c. 1, n. 2 (3); *Summary of the Const.*, Rule 2.
[8] *A. R.*, IX, 24.
[9] Luke VIII, 5 ff.
[10] Matt. VII, 13-14.
[11] Epistle to the Ephesians, VI, 12.
[12] Epistle to the Galatians, I, 10.
[13] Cfr. *Const.*, P. X, n. 3 (814); P. IV, c. 5, n. 1 (351); c. 14, n. 1, (464).
[14] *Ibid.*, P. III, c. 2 G (304); P. VI, c. 3, n. 5 (588).
[15] *Ibid.*, 1. c.
[16] *Coll. Decr.*, d. 13, par. 5, n. 5 ex Form. Inst. n. 3.
[17] *A. R.*, XI, 308.
[18] *Ibid.*, XI, 710-726.
[19] *Ibid.*, XI, 718.
[20] *Ibid.*, XI, 713.
[21] Braunsberger, *B. Petri Canisii Acta et Epistolae*, t. VIII, p. 782.

THE HOUSE OF THE ASSUMPTION

JAMES D. CARROLL, S.J.

February 1, 1953, was a memorable first in the history of the New Orleans province. At Spring Hill, Alabama, there was dedicated the first house of training specifically built for Ours within the province limits. Previously novices, philosophers and tertians were housed in buildings made over to meet their respective needs, but this new building was our own, derived from many hours of thought and worry and reared to suit the consensus of the province.

Just as when the drive for funds began, representatives from all the houses of the province gathered together, so now at the completion of the venture came Jesuits from Albuquerque, Key West, Augusta and El Paso to take part in the dedication of the new philosophate, to be known as the Jesuit House of Studies under the patronage of Our Lady's Assumption.

It was fitting that the alumni of so many Jesuit philosophates should gather for the dedication of their own province house of studies. Ever since the Jesuits came back to the South in 1837, generations of southern Jesuits have gone to Woodstock, to St. Louis, even to Europe for philosophy. During the twenties, New Orleans Jesuits were received with open arms at Mount St. Michael's. In the decade of the thirties up until 1937, the majority of the province philosophers again studied at St. Louis.

Ventures in establishing a philosophate within the province stand as milestones. Twice Grand Coteau and once Loyola University in New Orleans had been the site for a more coordinated pursuit of wisdom. However, in 1937 it was decided that a philosophate should be located in the old high school quarters at Spring Hill. A province philosophate was thus begun, but at the time its permanent location at Spring Hill was still in question. Since the number of vocations steadily increased in the next ten years, it became evident that more adequate facilities were necessary. At the same time Spring Hill College was expanding and was looking with calculating eye upon the space used by the temporary philosophate.

Building Plans

The determination to build called for a site. The central location of Spring Hill at least in relation to the schools of the province, the very evident advantages accruing from the college courses and library facilities, and the law of inertia in institutions—these and other factors led to the purchase of land that would have the philosophate contiguous to the college, but as an independent entity.

A new building meant plans: for raising the walls of the building, and for raising the wherewithal. First steps in the architectural line were taken with the appointment of a building committee consisting of five priests and two Brothers. Once this committee combined ideas—its own and those gathered from other Jesuits during the period of a year—the product was turned over to the architect firm, Platt Roberts and Company of Mobile. For the site of the building, the committee designated the highest spot on the Spring Hill property. This land, a block along the brick road from the college chapel to Old Shell Road, was purchased from the college by the province.

Meanwhile, to raise a substantial part of the building costs, a province-wide appeal for funds was organized. The drive was conducted during the first six months of 1950. An extension of the drive on a quiet follow-up basis brought the total beyond the original goal, $950,000. However, costs had also been climbing, and the final construction bid was approximately fifty percent higher than anticipated. A considerable portion of this added expense has not yet been raised through the public appeal.

By the middle of 1951 it was felt that the building could be started, and on June 2, the feast of the Sacred Heart, ground was broken by Very Reverend A. William Crandell, S.J., provincial since August of the preceding year. The date set in the contract for the completion of the building was September 1, 1952, but there were the usual and some unusual delays. Immediately steel allocation became a builders' nightmare. Recourse to Washington helped expedite the steel, but the contractors could always henceforth rejoin to any observations on slow construction, "If the steel hadn't been delayed."

Still, the building did rise finally to its full height of four stories, and at the end of 1952 the contractors turned it over to the Society. On January 3, 1953, the community swarmed into the new quarters. The philosophers took possession of a modern, functional, concrete and steel four-story structure, whose T-shape was modified in that the transverse bar is the long front of the buildings and the two tabs of the transverse are one-story structures housing the library and the auditorium. The building is faced with cream-colored brick, bordered with dark brick and set off with architectural stone. Projecting concrete ledges that stretch the length of the building above the windows of each floor in the front, afford protection against the full rays of the summer sun. The prominent feature of the façade is six squared columns, rising to the full height and setting off the bay at the center of the building.

The building was not precisely new to the philosophers when they moved in. They were all honorary members of the sidewalk superintendents association during the two years of construction. They had already studied the basement that underlay the vertical bar of the 'T'. They had watched the fitting out of the laundry, boiler room, work shops, trunk room, workmen's dining rooms and storage rooms. Here is the result of a determined effort to foresee the operational needs of the building and to forestall for a long time the conversions of space that happen in Jesuit houses as a new need is suddenly realized.

The T-Shaped Building

It might be simpler to view the whole building by approaching from the driveway the terraced flight of steps. The main entrance opens into a lobby with terrazo floor and marble walls. The first feature to strike a visitor is a large, beautiful oil painting of Our Blessed Lady as the Immaculate Conception. The picture, attributed to Alonso de Tobar as a free copy of Murillo, was restored under the direction of Reverend Thomas J. McGrath, S.J., and is set in a picture box between the two doors opening into the main corridor.

Visitors regularly stop to consider the bronze plaque that expresses gratitude to all donors to the building fund:

Atop the highest point of ground in the area, Springhill's four story, dark and cream-colored brick philosophate serenely views Mobile to the South.

IN GRATEFUL APPRECIATION OF
THE GENEROSITY OF NUMEROUS BENEFACTORS
WHO HAVE MADE POSSIBLE THIS HOUSE OF STUDIES
FOR THE GREATER GLORY OF GOD
AND THE EDUCATION OF JESUIT PRIESTS
THE MEMBERS OF THE NEW ORLEANS PROVINCE
OF THE SOCIETY OF JESUS
PROMISE A PERPETUAL REMEMBRANCE
IN THEIR MASSES AND PRAYERS
ERECTED A. D. 1952

To one side the lobby gives access to the parlors, and to the other, the porter's lodge and a small guest dining room. These rooms are within the structure of the first floor of the building, but naturally outside the cloister.

Along the east wing of the main corridor, which like all the corridors of the building is finished with glazed tile wainscoting, there are rooms for Brothers and guests. At the end of this wing, the library falls back from the main structure. In the west wing of this floor are the Brothers' and philosophers' recreation rooms, barbershop, mimeograph room, locker and shower room. At the end of the wing, paralleling the library, is an excellent auditorium with a capacity for two hundred. The ceiling is stepped so that the house-lights are concealed and indirect; the floor is ramped. Oak panelling on the walls adds a simple but impressive dignity to the room. A large stage with diversified lighting arrangements and room for scenic-art ventures will encourage the presentation of dramatic performances as well as furnish the setting for periodic disputations. A movie-booth will provide the rationed first-nights.

Running back from the main corridor of the first floor and flanked on each side by the stairwell, closets and service rooms, a short corridor leads to the refectory which occupies the vertical bar of the 'T'. Though there are only a hundred and twenty-five living rooms, the refectory was built to seat a hundred and sixty. Like all rooms for common use in the building the dining room is well lighted. Asbestos tile flooring

was chosen to favor the readers and preachers. Behind the refectory is the kitchen equipped with modern stainless furnishings.

The Chapel

Above the refectory is the main feature of the building, not only spiritually, but also artistically, the chapel, which occupies the two remaining floors of this section in the building. Chaste simplicity is the predominant note, and straight lines are used with remarkable effectiveness. The design converges on the altar of botticino and rosso di francia marbles and on the oak-paneled reredos with its lifelike crucifix, whose cross is red marble, the corpus standing out in white marble. Around the crucifix are eight symbols of the Passion carved of botticino marble with rosso di francia background. An oak baldachino reaches out over the altar.

Two side altars have the same marble composition as the main altar, with beautiful botticino statues of St. Joseph and of the Blessed Virgin as Mother of Grace standing recessed above them. All the altars are of sarcophagus style.

A marbled Communion rail with bronze center gates effectively sets off the sanctuary. The color symmetry is carried out in the sanctuary terrazo, and is even extended to the stations of the cross; the stations, however, are of imitation marble. The sanctuary furnishings are the work of the Da Prato Studios.

In the body of the chapel, under the huge, imitation-wood cross-beams, the pews are of white oak in natural finish; this wood is also used for the wainscoting and strongly contrasts the dark ribbing of the ceiling. From the ceiling are suspended the two rows of massive bronze light-fixtures which afford ample light, without distorting the harmony either by glare or shadows. The windows are amber glass and fit into the design neutrally; eventually, it is hoped that stained glass windows will be provided. The choir loft is adequate and gives entrance to the chapel for visits from the third floor.

The sacristy is spacious; the oak finish has been used for the large vesting tables and cabinets, into which a safe has

In white-oak pews Scholastics kneel before the marble altars.

been built. The usual cry of the sacristan for more space was forestalled by utilizing the otherwise empty upper reaches of the sacristy as an upper story with a rather large workroom and ample storage space.

Room-Layout

Off the short corridors leading both from the chapel and from the choir loft there are private chapels, two on the second, and two on the third floor. Directly opposite the chapel along the short corridor is the Fathers' recreation room, which has beautiful oak paneling and built-in bookshelves. The lighting fixtures are a joy to those who have strained their eyes at reference works in other such rooms.

Along the main corridor on the second floor to the east are the faculty rooms. These rooms offer a very pleasing feature in that a full partition divides the room affording privacy for living quarters with the other section reserved for study and consultation.

At each end of the main corridor there is a spacious, airy modern-equipped classroom. These rooms have attracted attention for their external appearance, since they project from the building, the outer end of the room being supported by two pillars; thus, it might be a question as to whether they are strictly in the building. The doors at the ends of the first corridor open out onto a loggia formed by the classroom and its supporting pillars. Inside the rooms have full windows to the north, but have small windows on the south side for cross-ventilation without glare.

Scholastic rooms take up the western end of this corridor. The feature of a living room is the built-in cabinet which contains a spacious section for hanging clothes, another section with drawers, a five-shelf bookcase at one end, and over all this a storage space for hand-luggage and blankets. The storage problems of other buildings encouraged the designers to insist upon adequate facilities throughout the house and along all corridors.

The two floors above follow the same pattern, without the classrooms at the end of the corridors. A third classroom is

situated on the third floor above the fathers' recreation room; this is the largest of the three. Its outer wall is fan-shaped since the room is in the central bay of the building. Here again the lighting is excellent. Tablet armchairs are in use for all the classrooms.

On the fourth floor, the infirmary arrangement has won praise from all. Four rooms are so angled that the occupants from their beds can follow Mass at the altar which stands against the corridor wall. Adjacent are dispensary, bath facilities, treatment room, diet kitchen, and a room for the infirmarian. There is a beautiful outlook from the infirmary rooms, and during the summer months the best possibility of a breeze will be there.

The infirmary delighted the parents when they were inspecting the building. During the open house hours, one mother had waited upon her son as the number one patient, sick with a minor ailment.

Cost cut down the scope of walkable space on the roof; only the central section was reinforced for use. From this vantage point, out over the stately pines that surround the house, can be seen Mobile to the southeast; to the southwest rise up the tips of the college chapel spires, although the other buildings are hidden behind the heavy growth on the campus. Below and around the building, lawns are appearing; the sodding has taken hold and the grass reflects a delicate nuance of green onto the cream-colored brick. Shrubs and young trees are gradually fitting into the pattern.

By fire law all the stairwells are enclosed, thereby reducing hazard and noise. An elevator balances the position of the central stairway and will make the ascent simpler for all the older members of the community. The terminal stairways were designed so that they would not block the end of the corridors and so were structured into the forward corners of the building. All corridors have bath and toilet facilities midway in each wing. It is the infallible law of building, that once the structure is complete, the residents immediately find the obvious missing parts; so far, the discoveries at the Hill have been limited to very minor factors, because of the foresight and worry that went into the planning.

To the west across the brick-road a large area was cleared for a recreation field. Already the ball-field is in use; later, black-topped handball and basketball courts will find their places beside it.

To the east of the philosophate is the scholasticate of the Brothers of the Sacred Heart, definitely within a stone's throw; it will cheer the respective ministers' hearts that between the two groups there is cordiality and no danger of stone-throwing. The glass surfaces in the walls of the two buildings would provide costly targets. Even before the Brothers' building was completed three years ago, many of them attended courses at the college during the summer or in extension classes; now with the building in use, their scholastics follow many courses in the college. For some of the classes, it is easier for the Jesuit professor to teach inside the Brothers' own classrooms.

The Dedication

The dedication of this House of Studies marks another chapter in the long history of Spring Hill College which began in 1830 under the first bishop of Mobile, Bishop Portier, and secular priests. In 1847 the college administration was turned over to the Jesuits, who had first come to Mobile in 1702 when Father Paul de Rhu accompanied Bienville at the city's founding, and who had returned to the South in 1837. As His Excellency, Bishop Toolen, observed on the dedication day, the House of Studies is the fulfillment of Bishop Portier's dream that the Hill would be a training ground for young priests.

The new philosophate was planned to house a community of 125. The first community numbers eleven priests, seventy-four scholastics, and four Brothers. In earlier days, it has been noted, the province at times had philosophers scattered in half a dozen provinces; it is fitting that this first community should number men from most of the provinces in which our men have studied: Chicago, Maryland, Missouri, New York, and one non-host province, Northern Brazil. In the month following January 3, the community settled into the house and had it in full running order by the time the dedication day and open house arrived on February 1.

Highest dignitary at the dedication services on that date was Samuel Cardinal Stritch, Archbishop of Chicago, well-known to many of the older Fathers of the province because of his early labors in the diocese of Nashville, and because he had an uncle and two cousins in the New Orleans Province. Cardinal Stritch presided at the Solemn Pontifical Mass which was celebrated in the college chapel whose capacity was greater than that of the philosophate chapel. Here, however, Mass was also celebrated for those who had gathered to hear the Cardinal's sermon over a speaking system.

When the procession before the Mass assembled at the College administration building, there was a gathering of the episcopacy greater than had ever assembled for any of the many celebrations during the hundred and twenty-three years of Spring Hill College's existence. As they had graciously encouraged the drive for the house of studies, so now to take part in the dedication ceremonies came: the Most Reverend Joseph Francis Rummel, archbishop of New Orleans; the Most Reverend Richard O. Gerow, bishop of Natchez; the Most Reverend Jules B. Jeanmard, bishop of Lafayette, Louisiana; the Most Reverend Thomas K. Gorman, coadjutor bishop of Dallas; the Most Reverend Charles F. Greco, bishop of Alexandria; the Most Reverend William D. O'Brien, auxiliary bishop of Chicago; the Most Reverend Thomas J. Toolen, bishop of Mobile; and the Most Reverend Samuel Metzger, bishop of El Paso. Before them marched Jesuits representing various provinces and various houses of the assistancy. Reverend Brother Martin, S.C., provincial, was present with some of the Brothers of the Sacred Heart. Although the celebration was on a Sunday, many of the diocesan clergy attended the Mass as well as Benediction later in the day.

The colorful procession moved through the beautiful grounds to the chapel of St. Joseph and wound its way up the aisle of the crowded chapel. At the Mass His Excellency, Bishop Toolen, was celebrant. Very Reverend Father Provincial, A. William Crandell, S.J., was assistant priest to the celebrant; other religious orders in the diocese were represented by the Reverend V. D. Warren, S.S.J., deacon, and by the Reverend Francis Donnellan, S.S.E., subdeacon.

In his sermon, Cardinal Stritch said that of all the Jesuit schools . . .

> their houses of study are the most important. . . . The young Jesuit must be grounded well in the sacred sciences, for it is not simply his mission to be a great scientist, but to bring science into the service of Christ the King. He must not only be a research scholar but an apostle among research scholars. He is not just an educator who teaches and studies. He is seeking all the time to develop leaders for the King.

Citing the "challenge for the sons of Loyola," Cardinal Stritch continued:

> The confused, chaotic and troubled world wants an ideal, a philosophy of life, a loyalty. Materialism, whether it be communism or democracy or sheer humanism, cannot satisfy it and give it unity and peace. There is but one answer: it is Christ the King's world, and it must submit to His conquest.
>
> Sons of Ignatius, you have a mighty work to do in this troubled world. You have an endowment far greater than millions. You have blessed Truth to teach to men. . . . This house of studies will form and train Jesuits through the years for their mission of working and laboring in classrooms, churches and the market-places of the world, to bring men piously and lovingly to point to the thorn-crowned, blood-stained Christ and cry out: "Behold our King!"

Following the Mass, the clergy reformed the procession and returned to the rotunda of the administration building for a reception and reunion. Dinner was served in the faculty dining room, with the visitors more than filling the emptied places of the philosophers, the head tables gleaming with an unaccustomed display of rings. In passing, it might be noted that the philosophers, temporarily displaced from even their own refectory, literally took to the woods.

While the clergy was dining, the philosophate was thrown open for inspection; thousands of Mobilians, hundreds from New Orleans, and handfuls from other Southern cities—most of them donors to the building fund—eagerly went through the building to see how Jesuits live. Most eager of all were the parents of the philosophers, who wanted to see the number one room in the house—*their* boy's room; one could tell the difference at least by the name on the door.

Of particular interest were the numerous bronze plaques on doors and walls, recording the gifts of special contributors. The book of benefactors, listing all donors, was in its place and already in perusal.

At half past three in the afternoon dedication services were held in the new building with Cardinal Stritch presiding and blessing the building. The services began in the scholasticate chapel and were concluded on the entrance platform, with those in attendance gathered around on the lawns. After the blessing of the building addresses were given by Bishop Toolen and Father Provincial.

Father Provincial's talk consisted principally of an expression of gratitude to those in attendance and to those who helped to make the building a reality, either through donations or work. Bishop Toolen paid a glowing tribute to the work of the Jesuits in the South, particularly at Spring Hill College, and envisioned greater results because of the better facilities which would now be available for Jesuit training. The program closed with Benediction of the Most Blessed Sacrament, celebrated by Cardinal Stritch at an altar set up before the main entrance.

The following day, Father Provincial celebrated Mass in the scholasticate chapel; at the Mass, Brother Burt Rivet pronounced his Last Vows. That afternoon, there was again open house, particularly for religious, and at the end of the day, dinner was provided for the clergy of Mobile. After dinner, an entertainment was given by the philosophers in the new auditorium.

Thus closed the two-day dedication program and the community settled back happily to regular order, while visiting members of the province returned to their communities with glowing accounts of the building and the dedication. With its new building complete and occupied, the philosophate went to the task of building its proper mores and traditions under its first rector, the Reverend Henry F. Tiblier, professor of ethics and former superior of the philosophers.

THE SOCIETY OF JESUS, AN ESSENTIALLY MISSIONARY ORDER

BERNARD SAINT-JACQUES, S.J.

The Jesuit of today cannot help observing with some surprise the immense effort of world-wide apostolate made during four centuries by his Order. From the very beginning the first companions with inexhaustible energy tried to compass the earth although their number was so laughably small. Walking in their footsteps and fired by the same desire, subsequent generations of Loyola's sons have penetrated to all parts of the world and embraced in different places the most varied forms of apostolate. The Jesuits at the command of the Supreme Vicar of Our Lord continually try to conquer the world for Christ by preaching the word of God, by dispensing the sacraments, and by employing many other means of saving souls. A common bond unites them through time and space: the objective set by the first of their number: "the greater glory of God."

"The apostolate of Saint Ignatius," writes Father de Chastonay, "is characterized by universalism; it embraces everything that can be considered apostolic service."[1] This apostolic spirit has been inscribed by Ignatius in the very heart of his Constitutions: "It is according to our vocation to travel to various places and to live in any part of the world where there is hope of God's greater service and the help of souls."[2] "It is to be noted," Ignatius continues, "that the intention of this vow which the Society made of obeying without any excuse the sovereign Vicar of Christ, is that we should go wherever he sends us for the greater glory of God and the good of souls, whether among the faithful or infidel. And the Society did not have in view any particular place, but wanted to be scattered throughout the whole world in various regions and localities. It desired to choose what was best and thought this could best be realized by letting the Supreme Pontiff dispose of its members."[3]

Translated by Louis A. Mounteer, S.J., from *Lettres du Bas-Canada*. Montreal, 1953, vol. vii, No. 3.

The Society through the centuries has never lost the spirit of its Founder. In the legislation concerning the choice of ministries, the *Epitome* repeats the very words of Ignatius: "In choosing ministries the Society follows this norm: to seek always the greater service of God and the more universal good, since the more universal a good is, the more divine it is; therefore, other things being equal, it prefers ministries which procure the more lasting good of the greater number."[4] Or again: "The Society fulfills its ministry either by traveling to various places—and this is very characteristic—or by working permanently in some place; but in either case, among infidels not less than among the faithful."[5]

Since its beginning the Society has recognized certain forms of apostolate as more suited to the exercise of its all-embracing zeal for promoting the greater glory of God. These forms of apostolate, which are most characteristic of the Society, have been made substantials of the Institute: "The principal ministries of the Society are: to preach and give public lectures and to exercise every other type of sacred ministry for the defense and propagation of the faith and for the progress of souls in the life and teaching of Christ; to give Spiritual Exercises; to instruct children and the ignorant in Christian doctrine; to hear confessions and administer the other sacraments; to perform works of charity, as will seem best for the greater glory of God and the common good."[6]

Missions, instruction of youth, preaching and other ministries are all substantials of the Institute and represent, therefore, the principal apostolic channels through which flows the Society's inner spirit. The aim of this article is to consider the importance given to one of these principal forms of the Society's apostolate: missions to infidels, heretics and schismatics; such importance that one of its Generals could say that the Society of Jesus is essentially a missionary order, *Ordo essentialiter et ex suo Instituto missionarius.*[7] Our first part will be devoted to a study of the missionary nature of the Society of Jesus, as it appears in its Founder, its Generals and its history; our second, to the consequences of the Society's missionary nature.

I. THE MISSIONARY NATURE OF THE SOCIETY

Saint Ignatius and the Missions

God raised up Ignatius at a time when the whole world was turning its gaze to unknown lands and was dreaming of new conquests. Spain and Portugal were covering the seas with their galleons, pushing back the frontiers of the world and discovering immense fields for Christ's workers. Ignatius, after his conversion, remained thoroughly Spanish and a man of the sixteenth century. His *Exercises* reveal a soul yearning for spiritual conquests: "Recall that in writing the *Exercises*," remarks Father Brou, "Ignatius speaks of the temporal king whose will is to reduce to subjection all the land of the infidels, and contrasts him with our eternal King, who also wishes to conquer the whole world and all enemies. So, too, in the contemplation on the Incarnation he shows us the persons on the face of the earth so varied in dress and carriage, some white and others black. Simple pictures, these, stamped on his imagination by accounts of travelers, but suggesting a soul already ripe, so to speak, for missionary endeavor."[8]

Father Polanco tells us, too, what Ignatius was looking for when he left for Jerusalem: "He wanted not only to satisfy his devotion by visiting the holy places, but also, should it be possible, to preach the faith and doctrine of Christ to infidels, to do and suffer great things for love of Him."[9] As early as 1523, therefore, the thought of missions among infidels was in the mind of Ignatius. "It reappears ten years later, in 1534; but this time not only in his own mind, but also in the minds of the companions he has recruited. When speaking of the vows at Montmartre, Simon Rodriguez mentions several of our first Fathers, Favre, Xavier, Laynez, Salmeron and himself, as burning with an 'incredibly strong desire to go to Jerusalem,' and there dedicate themselves to the salvation of the neighbor. 'Several,' he says, 'had an ardent desire to bring the light of the Gospel to the infidel: an ardor,' he adds, 'more or less burning according to the inspirations of grace.'[10] In the Holy Land, therefore, our first Fathers planned to exercise their zeal, as appears from the following clause added to their

vows of August 14, 1534: 'If, within the year, they did not succeed in making the voyage, or if, after reaching the Holy Land, they are not permitted to remain there, or if, after prayer, they find themselves unable to help the infidel as they would like to, then they vowed to go and offer themselves to the Sovereign Pontiff.'[11] We would not be far from historical truth," concludes Father Brou, "in affirming that the Society came into being through the desire for foreign missions."[12]

Although later, under Ignatius' influence, a principle more conformed to the greater glory of God prevailed, namely, perfect indifference and readiness for any papal mission, whether among Catholics or heretics, Moslems or pagans, the original plan, missions among the infidel, remained always very close to the heart of Ignatius. Father Dudon writes: "When he considered the vast conquests to be made in the world, the value of a Christian life, the honor of the apostolic ministry, Ignatius desired to live as long as the patriarchs, to spend centuries in bringing redemption to the largest possible number of the elect."[13]

Once he had become General of his Order, during his entire administration Saint Ignatius always shows his deep affection for this apostolate and the importance he attached to it. As early as March, 1540, some months before his Order, scarcely numbering a dozen men, was first approved, Saint Ignatius did not hesitate to send his most illustrious son, Saint Francis Xavier, to the Far East. The year 1542 marked the foundation of the College of Coimbra, "considered as the Mission Seminary for India. No other institute of the Society was to produce, during the two ensuing centuries, so many great missionaries as the College of Coimbra."[14] About 1543 a plan for the diffusion of the divine message appeared. An organization with its center at Rome, *La Casa Catecumeni,* was founded by the papacy as an apostolic institute for the work of the missions. Here again Saint Ignatius was in some way precursor: the first pontifical institute for missions, founded at Rome, was the fruit of his initiative.[15] "Written reports were not sufficient for Ignatius. He desired that intelligent men, representatives of those distant races, be sent to Europe so that they could be interviewed and by their very presence make an ap-

peal on behalf of the mission cause. He proposed that such young men be trained in Rome or perhaps at Coimbra, and eventually return to their own country. This suggestion was a kind of rough draught of the plan from which, later, the College of Propaganda was to issue. In this way the missionary activity of the Society of Jesus was formed, adapted and developed in Saint Ignatius' own lifetime."[16]

In 1553 Ignatius himself established Brazil as a province of his Order and appointed as its provincial a man of distinguished merit, Father Manuel Nobrega. It is interesting to note that at this same time Ignatius personally arranged for the first mission of the Society to Ethiopia, the mysterious realm of Prester John. Saint Ignatius was so enthusiastic for what is called his Abyssinian plan that he offered the King of Portugal the support of the entire Society for this task, and he offered to go himself to Ethiopia if the professed would allow him to leave.[17]

These are some of the facts which indicate clearly the high esteem Saint Ignatius had for foreign missions as a ministry of the society.

The Constitutions and the Missions

Ignatius wanted to pass on his affection for the missionary apostolate to his sons and he wove it into the very fabric of the Constitutions.

In the first place, the Bulls of approbation state expressly that the foreign missions are a genuine apostolate of the Society. That of Paul III in 1544: " 'We have thought it extremely useful that each one of us be bound, not only by the common bond which unites all Christians to the Pope, but by a special vow: so that whatever the present and future Sovereign Pontiffs command for the profit of souls and the extension of our faith, we are obliged to do all we can to go at once to whatever countries they send us, without hesitation and without excuse; whether we are sent to the Turks or any other infidel nation, even to the so-called Indies, or to heretics, schismatics, or to any group whatever of the faithful.' " The Bull of Julius III in 1550 repeats the same thought: " 'The better

to renounce our own wills and the more surely to put ourselves under the direction of the Holy Spirit, we have decided that it will be most helpful to bind each one of us and all who will later embrace this way of life, over and above the three customary vows, by a special vow to carry out whatever the present Pope or his successors command for the spiritual profit of souls and the spread of the faith; so that, without any hesitation or excuse, we go immediately to whatever country they wish to send us: whether to the Turks or other infidels; even to the regions called the Indies; or to any heretics or schismatics, as also to any of the faithful, as they think best.'"

The Constitutions are no less explicit. In the seventh part, dealing with the special vow of obedience to the Pope, Saint Ignatius writes: "Note that the intention of this vow, by which the Society is bound to obey without any excuse the sovereign Vicar of Christ, is that we go wherever he wishes to send us for the greater glory of God and the good of souls, among either the faithful or infidels." In Chapter II of the same part of the Constitutions, Saint Ignatius, explaining the rules to be followed in the choice of ministries, expresses himself thus: "In order to follow the best procedure in sending men to one place or to another, keeping in view the greater service of God and the universal good, it seems that as a rule in choosing missions that locality in the vast vineyard of Christ Our Lord should be selected which has the greatest need; whether because of the scarcity of other workers or because of the weakness and misery of those who live there, or the danger of final damnation. For the more universal a good is the more is it divine. We should, accordingly, prefer to help large nations, like the Indies, or influential peoples, or universities, since great numbers usually flock to them. For people like this, once we have won them, can be instruments in the winning of others."

"In this way," says Father Brou, "the Society of Jesus inaugurated a new type of religious order. The papal Bulls, the Constitutions, all the official documents explicitly suppose, with no possible ambiguity, that the Society was established for all kinds of missions, including those to infidels. And this applies to the Society as a whole and to each of its members. Among the latter, the professed are bound by a special vow;

the coadjutors and scholastics by virtue of their vow of obedience."[18] "For the first time," writes a contemporary historian, "there existed an institute where obedience to the rule implied for all the possibility of a missionary assignment, and where the formal acceptance of such a possibility was, for a certain number, the solemn object of a special vow; for the first time an institute was vowed to the missions, not exclusively, of course, but explicitly nevertheless."[19] And it can be reasonably concluded that many of the characteristics which distinguish the Jesuits from previous religious orders are explained by the need Saint Ignatius felt for adaptation to the needs of a distant apostolate. In fact, Father de Ribadeneira, in his treatise published in 1605 on the purpose of the Society of Jesus, gave this as the reason Jesuits renounce occupations requiring too great stability and a distinctive garb.

These texts make it clear that according to the spirit of the Constitutions of Saint Ignatius, the call to the missions is not something added to the vocation of a Jesuit, but is inherent in, and perfectly natural to it. And it is in this sense that Father Vermeersch, in his *Miles Christi Jesu,* writes that "a general vocation to the missions is included in the vocation to the Society."

The *Epitome* and the Missions of the Society

The sons of Saint Ignatius, in the course of the centuries, have never abandoned their Father's ideal on this point. Numerous prescriptions of the *Epitome* prove this clearly. In the beginning of this article we have seen how the *Epitome* considers the missionary apostolate as a substantial of the first order of the Institute of the Society. We could rightly mention here the numerous statements of the *Epitome* on the missions—those destined for them,[20] prayers and suffrages recommended for this intention,[21] etc. One passage, however, simply cannot be omitted. In the seventh part the *Epitome* devotes an entire chapter to the explicit treatment of foreign missions. First, by way of preamble, it recalls that foreign missions are one of the principal ministries of the Society: "Missions to the infidel, heretics and schismatics are to be considered among

the principal ministries of the Society, and their needs should be provided for liberally, even if thereby the provinces must contribute of their limited means and be deprived of men who would be very valuable to them."[22] Next it treats of the choice of missionaries, of their preparation and of the government of the missions.[23] It is remarkable that these are the very prescriptions that the 28th General Congregation, in its 33rd Decree, recommends particularly, while requiring "that they be known and carried out with an ever greater diligence."

Equally significant are two quite recent recommendations added to the first two editions of the *Epitome*. The first states that when candidates ask for the foreign missions when they enter the Society, the Provincials may promise to send them, provided that later on they have the necessary qualities and no serious reasons prevent it.[24] The second decree stipulates the importance of intensive missionary propaganda among Ours as well as outside, and particularly among the young: *Maxime juvabit Missionum nostrarum notitiam non solum Nostris inde a vitae religiosae limine, sed etiam externis, praesertim juvenibus, rite et copiose tradere.*"[25]

The Constitutions and the *Epitome*, therefore, leave no room for doubt: the missionary apostolate is one of the primary works of the Society. Recalling the words of His Holiness Pius XII in his encyclical, *Evangelii praecones*, we cannot help admiring the sense of balance displayed in Saint Ignatius' Constitutions and the excellent equipment of the Society of Jesus for missionary work. In fact the Pope highlighted the important role of education in the missions with these words: "Schools are an excellent means for missionaries to make contact with pagans of every class. The young people formed in them will tomorrow be the leaders of the state; the masses will follow them as their guides and teachers." "For the first time," remarks Father Rétif, "a Pope's words sanction by their authority the work of colleges among pagans. This indirect apostolate, often misunderstood or underestimated, remains for the Church a primary and essential work."[26] Now does not this primary and essential educational work belong, with missionary work, to the great apostolic activities of the Society according to the very spirit of its Founder?

The Generals of the Society and the Missions

The Generals of an order perpetuate among its members the personality of the founder and watch over the preservation of his spirit. Saint Ignatius considered the missionary vocation and apostolate as eminently proper to the Society and held them in great esteem; his sons who followed him in governing the Order felt the same esteem. The testimony of both those in the old Society and those in the new has exactly the same ring.

Very Reverend Father Laynez, speaking to the Fathers and Brothers in India, wrote as follows:

> A special favor has already been granted to those called from the vanities of the world to this least Society . . .; but we should consider as far more precious the gift given those sent to that vineyard of the Lord where you are working, whether we consider the greatness and importance of this undertaking, or the prerogatives and eminent dignity of workers employed in so sublime a task! Your work is not merely one of preserving religion and helping Christians, as ours is here at home; but you have to save many others besides and call them to true and holy liberty, to divine adoption, and make them children of God, co-heirs of Jesus Christ.[27]

In 1569, Saint Francis Borgia, in his letter on the means of preserving the spirit of the Society, expressed this desire:

> May the Lord deign to send to His vineyard many such workmen that we may be ready to meet the wants, I will not say of Europe alone, but of Africa and Asia and India so that the whole world may be drawn to Christ Jesus, and that there may be but "one fold and one Shepherd."[28]

Very Reverend Father Aquaviva, in 1583, gave this exhortation:

> Whilst Our Lord Jesus Christ bids us look forth on the "countries already white unto the harvest," which He has entrusted to our zeal in various parts of the North and East, it has pleased Him in these latter days to add the still vaster missions of the Indies, and notably the great island of Japan, where precious opportunities are offered for spreading far and wide the honor and glory of the Christian name . . . The character of our Institute, too, compels us to break the bread that nourisheth unto eternal life to the many who now seek it.[29]

In 1617, in a letter on prayer, Very Reverend Father Vitel-

leschi wrote these very striking lines:

> I recommend to the prayers of all the prosperity of the Church in Japan and the Indies, and I beseech the Lord to infuse into the hearts of many of Ours energy and enthusiasm of zeal, so that they will go and with their tears, with their blood even, render fertile for God the barren waste of those Continents. In this matter, I would have Superiors, as they bear love to the Lord, give their aid and assistance, and be delighted to find and to foster such vocations in their subjects. Let them not allow themselves to be influenced by selfish attachment to their provinces and apprehend the loss of the best men in the ministry, but let them trust in Providence, assured that if in a generous spirit, they supply the Indies with many and flourishing missions for His glory, the Lord will enrich their European provinces both in the number and character of their subjects . . . It is clearly manifest from experience, that the true spirit of the Society is best maintained and developed by means of these apostolic vocations and journeys.[30]

Very Reverend Father Roothaan, one of the first Generals of the new Society, speaking on the foreign missions, said:

> The ministry of propagating the Gospel of Jesus Christ, and the Catholic Faith, even in remote regions, is one truly noble and most in keeping with our vocation. Our Society, in obedience to the will of God and a manifest call, embraced this ministry from its very origin.[31]

Very Reverend Father Beckx wrote in 1865:

> It is now time to address a few words to those exercising the various ministries of the Society in the vineyard of the Lord: and first of all, to such as, in keeping with the spirit of our vocation, more completely sacrifice every earthly affection, and devote themselves to foreign missions.[32]

In 1916, Very Reverend Father Ledochowski, in a letter to the provinces of the United States regarding foreign missions wrote on this subject which he had especially at heart:

> First, as regards the spirit, to deserve the name of the genuine spirit of our Society, it must be above all else apostolic, or what comes to the same thing, the soul, aflame with an ardent love for Our Lord and for mankind redeemed by His blood, must be quickened to desire and strive that the Kingdom of Christ may be extended as much as possible, and that all the nations may be enlightened and saved by the true doctrine of Christ. If any one should

not perceive something of this spirit in himself, he would not be a true companion of Jesus.

On occasions such as the annual retreat, the triduums and in the domestic exhortations, Ours should be induced to arouse within themselves desires worthy of an Apostle. If such thoughts, in accordance with the spirit of St. Ignatius, are often brought forward and recalled to mind, the result will be that, with the grace of God, a holy yearning to succor the souls of the infidels will spring up, and divine vocations will mature to this apostolate among the gentiles, an apostolate which is in such perfect accord with the spirit of our Society.[33]

And in 1947 Very Reverend Father Janssens, concluding the part devoted to foreign missions in his letter on our ministries, expressed his mind in this short sentence: "What we have said shows that in the selection of our labors we must give the foreign missions a place before all others."[34]

The History of the Society and the Missions

Even though the unanimous pronouncements of the Fathers General, following those of the Founder, of the Constitutions, and of the *Epitome*, supply evidence enough, still the language of history and facts gives them new meaning. Has the Society, in fact, throughout its four centuries of existence, been really faithful to the spirit of the Constitutions? Has it responded to the pressing appeals of its Generals? In a word, has it clearly understood and realized its missionary duty? The Society's history gives a magnificent response to these questions.

In 1749, twenty-four years before the suppression, the Society had reached the ends of the earth and could claim 273 missions; of the 22,589 Jesuits who made up the Society, 3,262 were missionaries.[35]

At the beginning of 1950, the following statistics were established:

Of all the foreign missioners in mission countries, one out of every seven is a Jesuit. Nearly 200,000,000 non-Christians, that is to say an eighth of all the non-Christians in the world, are entrusted to the care of the Jesuits. Of all the catechists and teachers, one out of six belongs to a Jesuit mission. Of all native seminarists, one out of eight is trained by the Jesuits.

Of all the periodicals published in the missions, one out of five is edited by the Jesuits. Of all the students in mission lands, one out of three receives his training from Jesuits. Three out of every five colleges and universities in the missions are directed by the Jesuits.[36]

The journal, *La France catholique,* stated recently: "During four centuries the Society of Jesus has never stopped developing its missionary activity despite persecutions, the suppression and difficulties of every kind. The figures here published are convincing proof. In 1952 there were 5,104 Jesuit missionaries in the whole world. These missionaries exercise their apostolate in 54 archdioceses, vicariates, prefectures apostolic, or simple missions; in territories including 200 million non-Christians. In these mission countries the Jesuits have charge of 17 universities, 40 seminaries, 67 normal schools, 95 professional schools, 169 colleges, 7,820 primary schools, 25 printing establishments, 10 leprosaria, 155 orphanages, 70 hospitals, 349 dispensaries. In these countries 250,000 baptisms are administered every year; 34,000 adult conversions are recorded for a single year. The missionaries are aided by 6,700 catechists and 12,700 instructors; at the same time catechumens number 276,000. Finally, we should emphasize again that scientific work plays an important role in the various activities of the Jesuits; to date they have installed six observatories in mission countries."[37]

What should be said of the missionary influence the Society of Jesus has exercised in the world? Joseph Brucker writes: "Saint Francis Xavier has become the great innovator and has remained the incomparable model of all missionaries of the modern era. He is not only the ideal missionary, the conqueror who first opened vast countries to the Gospel; he created the model on which all missions have been organized since his time."[38]

Some names are connected forever with certain localities of the world; some names are ineradicably engraved in the missionary history of the Church: Nobili, Ricci, Lievens, Britto; some names will remain forever dear to certain nations: Brébeuf, Campion, Canisius, Claver. Church history furnishes remarkable confirmation of the missionary importance of the Society. In fact, historians assign as one of the principal

causes of the distress in the missions in the first quarter of the nineteenth century the suppression of the Jesuit Order.

Father Brou was trying to show this missionary influence of the Society when he remarked: "The Society of Jesus is the first religious order which is expressly and completely consecrated to mission work—an innovation which has opened the way to other innovations: the creation of societies exclusively consecrated to the foreign missions and even to certain missions in particular."[39]

The missionary activity of the Society has always been recognized, both in and out of the Church, as an apostolate essential to its Institute. In a brief of 1567 Pius V addressed the Fathers of the Society in these words: "The bestower of all graces, the Almighty, has planted in your hearts so much love for His glory, so much zeal for the salvation of souls, that many members of your Society, burning with desire to propagate the Christian religion and to lead idolotrous pagans to the knowledge of their Creator and Savior, have not been frightened by the fatigue and dangers of travel by land and sea; from these regions of Europe they have no hesitation to go to Ethiopia, to Persia, to India, to the Moluccas, to Japan, and to other islands of the Orient far removed and situated even at the extreme ends of the earth." Four centuries later, a Protestant historian, René Fülöp-Miller, wrote these very significant, though inadequate, lines about the Jesuits: The decision of John III to send Jesuits to the Indies "introduced an entirely new epoch, not only for Catholic missionary activity, but also for the Society of Jesus; the achievements of the Jesuits as apostolic preachers completely eclipsed all the successes of the other missionary orders, and it was through its activity in the mission field that the Society of Jesus first won its real world renown."[40]

Our study of the principal charters of the Society, the writings of her Founder and Generals, and her general history permit us, therefore, to understand to what extent the Society has devoted herself to that most authentic form of her apostolate: the foreign missions. Very Reverend Father Ledochowski was emphasizing a fact when, at the Missionary Congress of the Society in 1925, he affirmed, *Sumus ordo essen-*

tialiter et ex suo Instituto missionarius.

Saint Ignatius, a man of the Church par excellence, desired the Society he founded to serve the Church and her Pontiff in all possible ways, to be a small militia completely devoted to ecclesiastical concerns. The Society, then, has made its own in a marvelous way the principal work of the Church and considers it one of its most beloved duties. The actual formal mission of the Church is to apply to all men the fruits of the universal Redemption; this is the dogma of catholicity: catholicity of Christ's mission, catholicity of His Redemption, catholicity of His Church.[41] Therefore missionary activity is the principal work of the Church and it is this duty that Pius XI pointed out: "Whoever, by Divine Commission, takes the place on earth of Jesus Christ, becomes thereby the Chief Shepherd who, far from being able to rest content with simply guiding and protecting the Lord's flock which has been confided to him to rule, fails in his special duty and obligation if he does not strive by might and main to win over and to join to Christ all who are still without the Fold."[42] As a daughter of the Church, bound to the Sovereign Pontiff by a special vow, the Society has made this work its dearest duty and by its very Institute has bound itself forever to "go into the whole world and preach the Gospel to every creature."[43]

II. CONSEQUENCES OF THE MISSIONARY NATURE OF THE SOCIETY

The consequences of this missionary character of the Society are obvious. If indeed every Christian, by the very fact of his incorporation in Christ, shares His universal mission and is thus bound to missionary duty by the double obligation of justice and charity, how much more is a member of an essentially missionary Order bound to this duty! A Jesuit can fulfill this duty in two ways: either by going to the missions or by cherishing the missionary spirit. Very Reverend Father Ledochowski reminds us of this fact: "All are bound to help our missionary work. Let those who feel they are called to missionary life give notice to their superiors. The rest, although remaining in their own country, should contribute to

this apostolate either by their conversations, their sermons, their teaching, their writing, or by giving advice, collecting alms, founding clubs or associations, or by any one of the thousands of ways which zeal for souls will inspire."[44]

"To be willing to go under obedience is certainly much, but not enough for a Jesuit. That being his first and most noble vocation, he should signify his eagerness for it to his superiors, and earnestly solicit such a function."[45]

The missionary vocation is essential to the spread of truth. In fact, as Saint Paul asks the Romans, how are men to believe in God if there is no one to preach?[46] It is a vocation "so eminently proper to the Society of Jesus," writes Very Reverend Father Ledochowski; yet a vocation which requires many good qualities, as Very Reverend Father Janssens remarked in his recent letter on our ministries: "It is also of extreme importance to root out from among us that prejudiced view which creeps in here and there that those especially should be sent to the missions who are strong in body and burning with zeal, though of mediocre talent and inferior learning, while those endowed with greater gifts of intellect and character should be kept within the province. That the truth may appear, we must say that not only is this view false, but almost the contrary is true."[47] These few lines of Very Reverend Father General on this subject are no more than the faithful echo of the mind of the Church. Pius XI, in 1925, interpreted this mind: "We are living in such a time," he said, "that it is more obvious than ever that all the heroic acts and all the sacrifices which accompany missionary activity are insufficient if they remain exclusively on the plane of experience; we must have the help of science which enlightens, points out the most direct ways, and suggests the most suitable means."[48]

Missionary Spirit of the Jesuit

All the efforts of the missionary, however, will be nullified if other Christians are not, as collaborators and co-workers, inflamed with a burning desire to harvest by lives of prayer the graces necessary for the conquest of pagans. This is the missionary spirit whose necessity Pius XI emphasized in his encyclical *Rerum Ecclesiae*: "Even though the missionaries

labor most zealously, though they work and toil and go so far as to lay down their very lives in order to bring to the pagans a knowledge of the Catholic religion, though they employ every means known to human ingenuity and spare themselves in nothing, all this will avail them nothing, all their efforts will go for naught, if God by His grace does not touch the hearts of the heathen in order to soften and attract them to Himself."

For the Jesuit this missionary spirit means much more, since by the bond of his vows he is closely united with his brothers, who work in the front line and who expect his indispensable cooperation both of a spiritual and a material kind. Very Reverend Father Ledochowski characterizes this missionary spirit of the Jesuit thus: "This end must not only be wished for, but earnestly striven after, either directly, by asking for and taking up the work of the foreign Missions, or indirectly at home by recommending, promoting, and assisting the foreign Missions in every possible manner. If one should not perceive something of this spirit in himself, he would not be a true companion of Jesus."[49]

Every Jesuit is, therefore, a missionary by the very fact of his vocation. And it is this that an old Canadian missionary wrote with enthusiasm: "That I should glorify with the title of missionary the 30,578 Jesuits spread throughout the world today might surprise you. Still all these educators, these scientists, these preachers of closed or parish retreats, these directors of consciences, these writers, these leaders of Catholic action with whom you rub elbows every day are most certainly missionaries just as Xavier, Claver, or the Canadian Martyrs were, because the Society of Jesus is, by its Founder's desire, which the Church has approved, essentially a missionary order."[50]

The challenge of love that Ignatius of old entrusted to his sons who were leaving for distant lands: "Go and set the universe on fire," re-echoes still today with more force than ever; for if the harvest is great, the workers are still very few.

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NOTES

[1] P. de Chastonay, *Les Constitutions de l'ordre des Jésuites*, p. 179.

[2] *Summary*, Rule 3.

[3] *Constitutions*, VII, I, 1.

[4] *Epitome*, 602, 1.

[5] *Ibid.*, 611.

[6] *Ibid.*, 22, 6, 7.

[7] W. Ledochowski, S.J., in *Acta Congressus Missionum S. I. 1925*, (Rome: Apud Curiam Praepositi Generalis, 1925), p. 25.

[8] P. A. Brou, S.J., "La Compagnie de Jésus, Order Missionaire," *Acta Congressus Missionum*, p. 6.

[9] J. Polanco S.J., "De Vita P. Ignatii," *Vita Ignatii Loiolae et Rerum S. J. Historia*, (Madrid, 1894), T. I, p. 26. Cp. Gonzalez da Camara, "Acta P. Ignatii", *Monumenta Ignatiana scripta de Sancto Ignatio de Loyola*, (Madrid: Gabriel Lopez de Horno, 1904), T. I, p. 64.

[10] S. Rodriguez, S.J., "P. Simonis Rodericii Monumenta", *Epistolae PP. Paschasii Broeti, Claudii Jaji, Joannis Codurii et Simonis Rodericii*, (Madrid: Gabriel Lopez de Horno, 1903), p. 458.

[11] Polanco, *op. cit.*, p. 50.

[12] Brou, *op. cit.*, pp. 6, 7, 8.

[13] Père Paul Dudon, S.J., *St. Ignatius of Loyola* (Milwaukee: Bruce Publishing Co., 1949), p. 377 (trans. by William J. Young, S.J.).

[14] Georges Goyau, *Missions and Missionaries*, (London: Sands & Co., 1932), p. 73.

[15] Georges Goyau, *L'Eglise en marche* (Cited from R. Morency, S.J., *l'Entr'aide*, 1935-1936).

[16] Goyau, *Missions and Missionaries*, p. 82.

[17] *Ibid.* (French edition) p. 61.

[18] Brou, *op. cit.*, p. 11.

[19] Goyau, *op. cit.*, (French edition), p. 5.

[20] *Epitome*, 36, 4.

[21] *Ibid.*, 853, 3.

[22] *Ibid.*, 630.

[23] *Ibid.*, 630-633.

[24] *Ibid.*, 631, 3 (Supplementum ad lam et 2am editionem).

[25] *Ibid.*, 633 bis.

[26] Rétif, "Vingt-cinq ans d'efforts missionaires", *Etudes*, Sept., 1951.

[27] Letter to the Fathers and Brothers in India, Dec. 12, 1558.

[28] "Letter of St. Francis Borgia on Preserving the Spirit of the Society and of our Vocation," April, 1569, *Select Letters of our Very Reverend Fathers General to the Fathers and Brothers of the S.J.*, (Woodstock College, 1900), pp. 25-26.

[29] "A Letter of our Very Rev. Father Claudius Aquaviva to the Fathers and Brothers of the Society, on Renewal of Spirit," Sept. 29, 1583, *Renovation Reading*, (Woodstock College, 1886), p. 47.

[30] "A Letter of Very Rev. Father Mutius Vitteleschi on Prayer and Other Virtues," *op. cit.*, pp. 139-140.

[31] "A Letter of Very Rev. Father John Roothaan on the Desire of Foreign Missions," Dec. 3, 1833, *op. cit.*, p. 239.

[32] "A Letter of Very Reverend Father Peter Beckx on the Fruit to be Gathered from the Example of Blessed Peter Canisius and John Berchmans," Dec. 27, 1865, *op. cit.*, p. 374.

[33] "Letter to the American Assistancy on Helping Foreign Missions," June 30, 1916, *Selected Writings of Father Ledochowski*, (Chicago: Loyola University Press, 1945), pp. 675-676; 678.

[34] A Letter of Very Rev. John Baptist Janssens concerning Our Ministries, June 22, 1947.

[35] R. Morency, S.J., *l'Entr'aide*, 1935-1936.

[36] *Le Brigand*, juillet-août, 1951.

[37] Quoted from *Institut Social Populaire*, année XXI, no. 48.

[38] Joseph Brucker, S.J., *La Compagnie de Jésus* (Paris: Beauchesne, 1919), p. 93.

[39] Brou, *op. cit.*, p. 11.

[40] René Fülöp-Miller, *The Power and Secret of the Jesuits*, (London: G. P. Putnam's Sons, 1930), p. 200 (trans. by F. S. Flint and D. F. Tait).

[41] J.-E. Champagne, O.M.I., *Manuel d'Action missionaire*, C. X.

[42] *Rerum Ecclesiae*, 1926, *The Encyclicals of Pius XI*, (St. Louis: B. Herder Book Co., 1927), pp. 157-158 (trans. by James H. Ryan).

[43] Mark, XVI, 15.

[44] Letter to the Fathers and Brothers of the Provinces of Turin, Castille and Leon, Dec. 25, 1921.

[45] Quoted from Arnold Lunn, *A Saint in the Slave Trade*, (New York: Sheed & Ward, Inc., 1935), p. 52.

[46] Romans X, 14.

[47] A Letter of Very Reverend Father John Baptist Janssens concerning our Ministries, June 22, 1947, p. 13.

[48] *Inaugur. Expos. Vaticane*, 1925.

[49] Letter to the American Assistancy on Helping Foreign Missions, *op. cit.*, p. 676.

[50] P. Alphonse Boileau, *le Brigand*, juillet-août, 1951.

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The Past at Georgetown

Georgetown College, having a seal as early as 1803, or possibly 1798, never received, and did not need, authority to adopt a seal resembling the coat-of-arms of the United States. The Act of Congress of 1815 made no mention whatsoever of a seal.

W. C. Repetti, S.J.

CENTENARY AT WEST BADEN

JOSEPH KAROL, S.J.

During 1952, two important anniversaries were marked at West Baden Springs, Indiana. One was a centenary, for one hundred years ago, in 1852, Dr. John A. Lane opened Mile Lick Inn, the first West Baden Springs Hotel. The other was a golden jubilee, for in June, 1902, Lee Sinclair welcomed the first guests to his newly built West Baden Springs Hotel and proudly led them to see its acre-sized dome, the largest of its kind in the world.

But Lane and Sinclair only gave the final human ending to a story that began perhaps over a hundred million years ago. At that time a great sea covered Southern Indiana and the greater part of what is now the eastern half of the country. After this sea receded, the sediment it left slowly turned to stone. Time and the elements eroded the stone and thus carved out the hills and the valleys we see in Southern Indiana today.

At a point in Washington County east of Paoli, pure rain water seeped down through the surface stone for a hundred feet or so, until it reached a layer of porous limestone. As the water flowed west through this layer, it absorbed the various chemicals which had been left by the ancient sea in that layer: calcium sulphate, sodium sulphate, magnesium carbonate and others, including rather large amounts of sodium chloride, common salt.

The water, now charged, but still flowing through the same stratum, reached a low valley where it collected in a pool. It then forced its way up through cracks in the stone above, and finally bubbled through the naked stone floor of the valley. Thus were born the mineral springs of French Lick valley, without which this valley would have been just another hollow, hidden among the rugged, rolling hills of Southern Indiana.

As age followed age, silt and then vegetation covered the stone surface of the valley, but the springs bubbled on, exuding their rotten egg smell upon the world. They satisfied the craving for salt of the prehistoric creatures that at one time roamed this area.

Animal Visitors

The first animals known to have used the springs were the mastadons, the great, shaggy members of the elephant family which inhabited this area some ten to twenty thousand years ago. In 1904, workmen who were digging a cistern near Pluto Spring in French Lick found the tusk of a mastadon buried thirty feet down in the soil. The huge animal had perhaps become stuck in the ooze that surrounded the spring.

The next known animal visitors to the springs were the buffalo, part of the great herds which at one time ranged over most of the present United States east of the Mississippi River. The particular herd which wintered in Kentucky and summered in Illinois beat out a path across Southern Indiana which became known as the Buffalo Trace. This Trace passed three miles south of the springs valley, so the buffalo detoured into the valley by lesser trails. Thousands of them came during their spring and fall migrations.

The buffalo licked the salt deposited by the evaporation of the mineral water, hence the name "lick." As late as 1787, travellers along the Trace who stopped to camp at the lick, reported seeing a great number of buffalo. One of these travellers, the Moravian missionary, Rev. John Heckewelder, described the lick as a spot "so much trodden down and grubbed up that not a blade of grass can grow." He wrote, "Entire woods are for miles around quite bare." General Harmar, on his way back to Louisville from Vincennes, stopped at the lick on October 4, 1787. He mentioned in his journal, "There was a vast quantity of buffalo at this lick." What he saw was most probably the Kentucky-bound herd that had stopped for salt.

The buffalo that came to the lick year after year probably also beat out the side paths which can still be seen radiating from the valley. They were made as the buffalo sought shelter and forage during their stay, and also as the animals found their way back to the main Trace. So at one time the hills that brood over the valley must have reverberated to the bellows of the buffalo as they had once resounded with the primal trumpetings of the mastadon. The buffalo were no longer seen at French Lick or in Southern Indiana after 1800. The ter-

rible winter of that year destroyed the remnant of the herd that had not been slaughtered by hunters.

Human Settlers

The first humans to use the springs were probably the prehistoric mound-builders, who were followed by the later Indians. Tradition has it that the Indians came from miles around to hunt, trade and drink the waters for their medicinal value.

The first white men in the valley were most probably the French who in 1732 had built a military settlement at the point where the Buffalo Trace crossed the Wabash River. The French named the fort Vincennes. The later inhabitants of Vincennes claimed that in 1742 the Piankeshaw Indians gave to the French a vast tract of land surrounding Vincennes. The boundaries of this tract included the springs valley. It could have been about that time, 1742, that the French came to the lick.

That same year, Father Xavier de Guinne, the first Hoosier Jesuit, began at Vincennes a permanent mission for the Indians. It may have been one of the neophytes of this mission whose bones workmen found in 1912 on West Baden Hotel property. They were levelling a hill near Lost River in order to build a golf green when they broke into an Indian grave. They found in it some bones, a cross with some beads attached, and some religious medals.

The French at the lick probably had no more than a rough cabin as headquarters for trading and making salt. When they departed they left only their name. The tradition is that they were driven out of the valley by the Indians. Whatever did happen, the valley was already known as French Lick when it walked onto the stage of recorded history. That was on September 19, 1786. George Rogers Clark and his army, en route to Vincennes by way of the Buffalo Trace, halted along the way to settle a disturbance that had arisen. One of the officers of the Army wrote in his journal that they stopped "at a place called French Lick." Murals depicting this visit of Clark to the valley decorate the walls of a hotel in downtown West Baden Springs.

After that, the lick is often mentioned in the writings of

those who travelled the Buffalo Trace. The first permanent sign of civilization appeared in the valley shortly after the turn of the century when, about 1805, a ranger fort was built on or near the site of the present French Lick Springs Hotel. The Rangers were supposed to work out of the fort and to patrol the Trace in order to protect the settlers who were coming up from Kentucky.

The presence of the Rangers did not, however, keep one of the first settlers of the valley, William Charles, from being killed by the Indians. One day in the year 1812 he was plowing his field on the site of the present French Lick Library, when the Indians crept up and shot him. They escaped before the soldiers at the fort could do anything.

But the Indian threat soon passed and the settlement grew, especially after the close of the War of 1812. Settlers came up from Kentucky where they had stayed in the interim between their leaving the Carolinas and other coastal states and their arrival north of the Ohio. Some of the settlers were coming to claim land which they had been given in payment for military services. Not too long ago, the title to a small piece of property included within the West Baden Springs Hotel was finally cleared up. The land had belonged to a Revolutionary War veteran who had never come out to claim it.

By 1817, there were twenty-four voters in French Lick, which then included the whole valley. These men set up a civil government and elected Joel Charles as justice of the peace.

These early settlers still used the springs. They hid in the trees above the springs and shot the wild animals that came there for salt. They brought their cattle to the Lick for salt. When a man discovered that his cow had run away from near the house, he was pretty sure of finding her at the lick.

In 1816, when Indiana was admitted to statehood, the state government had set aside the springs valley as a salt factory. But the project failed, probably because too much mineral water had to be boiled to make one bushel of salt. The valley lands were then put up for sale.

The First Hotel

Dr. William Bowles bought the land in the thirties, and in 1840, he built the first French Lick Hotel. It was a narrow, frame structure, three stories high in front, with a two story wing in back, and it occupied the site of the present hotel. In 1846 Bowles went off to fight in the Mexican War and leased the hotel for five years to another doctor, John A. Lane.

The hotel continued to prosper under Lane's management, so he got the idea of building his own place. He investigated Mile Lick, a group of springs a mile up the valley north of French Lick. He saw there an inky black swamp where the mineral waters mingled freely with the creek water, providing a home for snakes, mosquitoes, and gum trees.

When Lane's lease ran out in 1851, he bought from Bowles 770 acres of land at Mile Lick. He hired a crew of workmen and put up a saw mill amid the magnificent stand of hardwoods on the hillside above the springs. In one year Lane and the men bridged French Lick Creek and then built the hotel at the base of the hill. The building was probably finished in late spring or early summer of 1852.

West Baden

Lane called the small, simple, frame building Mile Lick Inn at first. Then he got the grandiose idea of making his resort an American rival to the famous spa at Baden-Baden in Germany, so he named it West Baden. The same name was given to the town that was springing up on the hillside across the valley, opposite the hotel. The word "Springs" was added to the name later.

The first West Baden Hotel and its surroundings were primitive. The three springs were harnessed with hollow gum logs to separate them from the encroaching swamp and to make them accessible and usable. But despite the primitive surroundings, more people came to West Baden, first from the Midwest, then from all over the country. They were willing to endure any inconveniences for the sake of "taking the waters," which were advertised as a cure for just about any and every disease known to man.

The ownership of the hotel went through several hands until

1888, when it was bought by Lee Sinclair, a native of Cloverdale, Indiana. The Monon Railroad arrived in the valley three years before Sinclair did. Spring No. 7, the famous Sprudel, was rediscovered shortly after his arrival. Both of these events, coupled with Sinclair's native genius for organization and for promotion, increased the hotel's business tremendously. Sinclair made many improvements. It was during his ownership of the hotel that the trek of world famous celebrities to West Baden began.

When the hotel burned down in June, 1901, Sinclair set about building the present structure. He had it finished almost a year later. The first guests came in June, 1902, although the hotel was not completely finished until August. The new hotel had seven hundred rooms and was topped by the largest unsupported dome in the world, a round acre in size.

Many of the hotel guests were Catholic, but there was no church for them in the vicinity. The few permanent Catholic residents among the "Bible Belt" population of the valley were cared for by a priest from a Catholic settlement in the diocese. He said Mass in a private home in West Baden.

With characteristic energy, Sinclair at once set about building a Catholic church. He chose a piece of ground on the hillside immediately behind the hotel and on this site built Our Lady of Lourdes. It was of pressed brick construction, trimmed with Bedford limestone, and capped by a large belfry with an eight-day clock and a quarter-hour peal of Westminster chimes. Sinclair then obtained a chaplain and paid his salary.

Bishop O'Donoghue, auxiliary of Indianapolis, formally took possession of the church for the diocese on February 27, 1903. In his speech of acceptance he said: "I feel that Divine Providence will find some way to reward Mr. Sinclair as he deserves."

Divine Providence did reward Sinclair. He received Catholic baptism two weeks before his death on September 7, 1916.

Our Lady of Lourdes remained in use until the hotel was closed. Before the Jesuits moved in, however, the Protestant townspeople, who had only tolerated the church because of its connection with the hotel, razed it to the ground. Their reason

for doing it was that the belfry tower was in danger of falling. Some say that the tower put up a strong resistance before it was finally pulled down.

After Sinclair died, his daughter and son-in-law, the Rexfords, took over the management of the hotel. They added the formal gardens and new spring houses, refaced the atrium and refurnished the rooms. In 1922 they sold out to Edward Ballard, a native of West Baden, who had been born in a cabin in the hills nearby. He ran the hotel until the depression forced him to close it in 1932.

Two years later he gave it to the Society of Jesus as a seminary. Mr. Ballard died in 1936 and his funeral was held in the atrium under the big dome.

West Baden Springs Hotel today is West Baden College. Several hundred Jesuit students for the priesthood from many states of the Union and from many countries of the world are now studying philosophy and theology at the College. Hundreds of others have finished their courses and are now scattered over the five continents, doing the work of God, spreading the teachings of the Gospel that they learned in the famous springs valley.

* * *

The Past at Georgetown

General George Washington and the Marquis de Lafayette were received inside the Old North Building at Georgetown. Since the present porch did not exist in their time, they could not have addressed the students from it.

The bell on Georgetown's Dahlgren Chapel, bearing a Spanish inscription, was cast in 1814 and came from a Calvert estate near Riverdale, Maryland, and not from any old building in St. Mary's City, Maryland.

W. C. Repetti, S.J.

A VILLA IS BORN

B. J. Murray, S.J.

The name of Cozens has been linked to Regis College for forty years. The family, though never rich, deeded Maryvale to the Jesuits. This summer villa nestles high among the pines at an altitude of eight thousand feet close to the Continental Divide that rises over thirteen thousand feet to the east and south, and when groups from Marquette, Saint Louis University, Creighton and Rockhurst come here for a summer vacation, they return home ready for the work of the coming year.

At the turn of the century, when Denver's Sacred Heart College and parish belonged to the Neapolitan Province, the members of the college faculty camped out for summer vacations in the cool refreshing mountains. A couple of wagons, covered ones at that, were the means of conveyance. Naturally it was a rugged experience; the roads were rough and narrow, the weather as you found it, but the adventure was physically exhilarating.

About 1902 the erudite Jesuit professors, with a summer's growth of beard that made a more grizzled set hard to find, were wending their weary way back to Denver, hoping to make Berthoud Pass approach that night, only to have a wheel break on one of the wagons. Nearby was Cozens' ranch house and Father Bertram, the superior of the campers, inquired whether the Jesuits might camp in the yard for the night. The request was graciously granted and Ours set up their tents. The next morning Cozens received an impressive shock. He saw the group quietly and silently walking around the yard during meditation. After breakfast he came out to talk to them, and the absence of profanity and cursing made him think very highly of his guests. As a result he invited Father Bertram to stay for a few days, to go across the river and set up tents. This invitation was accepted and during the few days that followed, Cozens' esteem so increased that he asked Father Bertram to return next year for the whole summer. The following year he suggested that if the Jesuits would make their permanent vacationing spot on the ground beyond the river, he in turn would give them enough property on which they

could raise permanent buildings. This offer was very tempting; it would put an end to the hardships of outdoor camping. It was accepted very heartily. Hence in 1905 the Jesuits were deeded eighty acres "across the river."

Life of Benefactor

William Z. Cozens, Sr., an old-west character, courageous, determined, honest and deeply respected, was born at Songuerl, Ottawa, Canada, on July 2, 1830. As a young man he moved to New York and made his living as a carpenter. The lure of the West, however, brought him to Denver in June 1859, and he quickly started his trek through the hills to Golden, the first capital city of Colorado, a distance of some fifteen miles. Here gold dust and the wildest type of rumors about Black Hawk and Central City were rampant. He did not delay, but began his trip up Clear Creek Valley toward Black Hawk. There he obtained a job as a bartender and grocery man in Jack Kehler's combination store in which the price of a drink was as much gold dust as could be pinched with thumb and forefinger from a miner's buckskin pouch. Later that same year he set out for Central City. In December of 1860, the year he was elected sheriff of Central City, he married Mary York, who was born of Irish parents on March 17, 1830, in London. At the age of ten she came to Canada. In 1859, she moved to Central City. Seven children were born of the union, four dying in childhood. Of the surviving children William, Jr. was born in 1862, Mary Elizabeth in 1864 and Sarah Anne in 1866. Among the papers left by William, Jr. when he died November 30, 1937, was found the very interesting and unique certificate of his parents' marriage.[1] Hand stamped in purple ink is the heading:

St. Mary's Cathedral
1530 Stout St.,
Oct. 24, 1894
DENVER, COLORADO

[1] It is a unique document in as far as the officiating priest became the future Bishop of the Denver diocese, the pastor became famous as a historian, the name of St. Mary's Cathedral was changed to the Cathedral of the Immaculate Conception and the name of Mountain City was changed to Central City.

The following is written by hand in black ink:

The record of St. Mary's Cathedral Church of Denver, Colorado, has the following entry:

Mountain City
Wm. Z. Cozens
&
Mary York

On the 30th of December 1860 William Z. Cozens, son of William Z. Cozens and Marietta Towns, from New York, and Mary York, daughter of James York and Elizabeth Cane, from Ireland, were joined together by me in the bonds of matrimony in the presence of George Ethernton and O. G. Smith

J. P. Machebeuf
V. G.

I certify to this
Wm. J. Howlett
Pastor

(The seal of the Cathedral is affixed.)

From Lafayette Hanchett's book, *The Old Sheriff and Other True Tales,* sidelights of human interest are recorded of colorful Cozens, Sr. He was the first sheriff of Gilpin County and "alone brought law and order to Colorado during the sixties solely by means of his bravery and determined and vigorous personality." A story is told which gives an insight into his fearlessness and courage. A roustabout stabbed and killed one of the better-liked miners. The incensed crowd meant to take the law into its own hands, selected the tree and dispatched someone to get a strong rope. At this point sheriff Cozens arrived, took charge of the murderer and marched him to the court house steps. Loud talk and much muttering went through the crowd; they demanded that Cozens let them take care of the man. Placing the murderer on the first step, Cozens waved back the front rank of men, very determinedly drew a line on the ground in front of them, took up his position at one end of the line, cocked his six-shooters and said, "I am sheriff of this county and am here to see that justice is done. This man is a murderer, but the law, and not you, will condemn him. I will build the gallows myself, if he is to be hanged. But if you try to take him away from me the first twelve to cross this line will be shot dead." They knew their sheriff; not a man stirred. The next day court was held, the man sentenced to death by hanging and the sheriff rigged up the gallows.

Feeling that the peace, quiet and future of Fraser Valley would be more conducive to family happiness and prosperity than Central City, in July, 1872, Cozens made a trip over the Divide, staked out his water rights, becoming the first white

homesteader in that part. He grubbed out the willows and sagebrush, built a log cabin, moved the family in 1875. The next year he built the present ranch house. He ran some stock, had milk cows, became postmaster of Fraser Precinct in 1876, which position he held until his death, opened up a grocery store in connection with the post office. Mrs. Cozens raised chickens. When William, Jr. reached his majority he was elected justice of the peace. Thus the post office and grocery store became also the court house. The Cozens home became a stage coach stop, noted for genuine hospitality and fine meals.

On January 17, 1904, at the age of seventy-four, William Z. Cozens died. The prayers of his Catholic family availed not; he never entered the Church. He was buried across the river, up among the pines.

The Grant of Land

In the following year the Jesuits were deeded eighty acres on the other side of the Fraser River. When two Jesuits surveyed the property they discovered that the graveyard-to-be was not included in the deed. Mrs. Cozens then told Father Bertram that either the graveyard was on our property or we got no property. It was included. Another provision that she made was that if we ever sell the property the bodies in the little cemetery should be transferred to the Catholic cemetery in Denver.

Mrs. Cozens was evidently a very exemplary Catholic woman, full of determination and prudence and a good wife for her non-Catholic husband. Her religious instruction to her family was manifested by the depth of faith imbedded in her children. She died in 1909.

Shortly before the death of Mrs. Cozens the construction of our permanent building began. Under the architectural design of Father Bertram it assumed a tuning-fork shape, with the chapel on one long prong and the recreation room on the other, in the rear the dining room and kitchen, in the left-over space the sleeping quarters. As time went on cabins were built, three double and one triple. Then in 1950 a magnificent dining and recreation room building, one hundred and ten feet long, was started and should see completion in 1954.

Through the kindness of a devoted family a beautiful villa was born. Cool days, occasional cold nights, vast open spaces, mountain scenery, fine fishing, invigorating hiking—all go to make Maryvale very enjoyable. The land was given to Regis with no strings attached, to help in any possible manner the educational needs and aspirations of the college.

A touching scene occurred annually with the arrival of a newly ordained priest. Until the time of their deaths William, Jr. and his elderly sisters would go down on their knees in the yard and beg the young priest for his blessing. In token of Jesuit gratitude he would say Mass the next morning in their own chapel for their intentions. It was the least that could be done for all they had done for Ours. Charity, mixed with loyalty, was inherent in the old sheriff's children, who now rest peacefully amid the pines, but a few feet from the shrine of Our Blessed Mother, within their little plot, surrounded by an iron fence, and a cross of white at their feet.

FATHER JAMES PYE NEALE

The July, 1953, issue of the *Woodstock Letters* contained a series of extracts from the letters of Father James Pye Neale. The information, as obtained, about the recognition of Father Neale in a Philadelphia hospital, and the period of Father Noel's chaplaincy, as given in the Province catalogues, led to the conclusion that his death occurred in the period 1901-1906.

It has since been ascertained that the *St. Mary's Beacon*, published in Leonardtown, Md., gave the definite date of his death as March 19, 1895, only two years after he left the Society.

HISTORICAL NOTES

FATHER JOSEPH HAVENS RICHARDS' NOTES ON GEORGETOWN AND THE CATHOLIC UNIVERSITY

The account of the relations of Georgetown with the Catholic University was recorded by one who could speak with authority. Father Richards was Rector of Georgetown from August 15, 1888 to July 3, 1898, that is, from approximately one year before the opening of Catholic University until about the end of the first nine years of its existence. These ten years of office spanned an intensely active period for both universities.

February 20-22, 1889, the very year following Father Richards' appointment, Georgetown, our nation's first Catholic college and university, celebrated its centennial. This commemoration coincided with the first centenary of the establishment of the American hierarchy and the opening of Catholic University. Father Coleman Nevils thus sums up the rectorship of Father Richards: "It is no reflection upon any of his predecessors or his successors to say Georgetown enjoyed during his ten years as rector a period of scholastic, social, cultural, and educational prosperity unsurpassed at any other time in its history. The Richards' regime was a golden age for Georgetown. . . . [When] he became [its] thirtieth president, he was faced with two big propositions, the necessary preparation for an appropriate celebration of the centennial of the University [and] the completion of the Healy Building. . . . It was Father Richards who removed the boards that had for nearly ten years closed the front entrance. . . . He built the Coleman Museum and the Riggs Library. One of the records says: 'The College looked like a poverty-stricken school; when he finished, it looked like a prosperous institution.' . . . Father Richards' other great initial work was to see to the commemorating in a fit way the first centenary of the College. This he did in grand style."[1]

The Catholic University, after overcoming the considerable opposition from and the almost fatal division within the ranks of the hierarchy, held, after receiving papal approval, its formal opening in November, 1889, the very year, as we have seen,

that marked Georgetown's hundredth birthday.[2] Steps were taken to found within its immediate vicinity houses of study for several religious orders and congregations. On October 1, 1895 the McMahon Hall was opened with the inauguration of the School of Philosophy and the School of Social Sciences. Foreign professors were invited to lecture and lend prestige to the new institution. Bishop Keane was succeeded by Father Thomas J. Conaty, who in turn was replaced a few years later by Monsignor O'Connell. Catholic University was not so fortunate as Georgetown to have the same rector to direct, uninterrupted for ten years, its manifold activities and solve its numerous problems.

In the notes edited below, Father Richards tells the story of the relations between these two Catholic universities destined to play their respective rôles within a few miles of each other. He does so with authoritative knowledge, good will, impartiality, and calm objectivity. His was not an easy dilemma to face or solve—to safeguard and promote the interests of a Catholic university chartered by His Holiness Gregory XVI, and also to help to the best of his ability a national institution of higher learning which enjoyed the favor of the greater part of the hierarchy and the approval of another Supreme Pontiff.

While reading the excerpts, however lengthy, that are quoted from his notes in the obituary notice appearing earlier in WOODSTOCK LETTERS, one is always left in doubt about the author's thought on the subject, due to their incompleteness; hence, they are here edited in full.[3] There will be no attempt made to defend, reject, or discuss at length the statements and opinions of Father Richards; to do so, it would be necessary to have access among other sources to the files of his correspondence. The notes are edited here solely as an historical document recorded by one in a position to know whereof he spoke.

The account of Father Richards' life is readily accessible in Father Nevils' *Miniatures of Georgetown,* already referred to, and in the lengthy necrology that appeared in the 1924 WOODSTOCK LETTERS. Suffice it to recall here that Joseph Havens Richards was born in Columbus, Ohio, on November 8, 1851. Nearly twenty-one years later, on August 7, 1872, he became a Jesuit novice at Frederick, Maryland. Approximately a year

after his appointment as rector of Georgetown, he pronounced his last vows on August 14, 1889. After his long tenure of office, he devoted himself to parochial work and continued to write articles on Catholic education; he also published in book form the life of his father, a convert to the Faith as was also his mother. From 1915 to 1919, he was rector at 84th Street, New York. Shortly after August 7, 1922, which marked his golden jubilee as a Jesuit, he celebrated at Weston this happy crowning of a truly devoted life. He died at Worcester on June 9, 1923.

Notes on the early relations of the Catholic University of America, Washington, D. C., with the members of the Society of Jesus of the Maryland-New York Province, prepared by Joseph Havens Richards, S.J., rector of Georgetown University, Washington, D. C., from August 15, 1888 to July 3, 1898.[4]

Before speaking of this subject directly, it seems to me well to premise a few items concerning the history of Georgetown University, as it is with that institution particularly that causes of friction might have been supposed to exist in regard to the Catholic University.

History of Georgetown University

1789: Foundation. 1791: Opening of Classes. 1801: Philosophy. Georgetown University was founded in 1789 by John Carroll, then Prefect Apostolic of the United States of America, and his associates, all ex-Jesuit priests.[5] Classes were opened in 1791. Naturally, these classes were at first of only academic grade. But in 1801 the course of philosophy was instituted, with seven students, and Georgetown became thus a complete college.

1806: Transfer to the Society of Jesus. The Society of Jesus having been re-established[6] in the United States in 1805 by the authorization of Pius VII, Georgetown College was given over to the Society in 1806, and Father Robert Molyneux, who had been appointed superior of the Jesuit Fathers, became also president of the College.

1815: University Charter from Congress of the United States. On March 5, 1815 Georgetown College received a

charter from the Congress of the United States authorizing it to grant "any degree in the faculties, arts, sciences, and liberal professions to which persons are usually admitted in other Colleges *or Universities* of the United States."[7]

1833: Charter from Pope Gregory XVI, as only *Catholic University.* On March 30, 1833 Georgetown College was chartered by Pope Gregory XVI by a brief bearing that date, as the only (Catholic) University in the United States, and was authorized to grant degrees in philosophy and theology, after examination of the candidates. The purpose was stated to be particularly that "young ecclesiastics, allured by the hope of the Doctorate, which is highly esteemed in those States, would gather from all directions and thus make thoroughly the course of theology, which they now make superficially in their dioceses."[8]

"Georgetown University was thus duly invested with all powers by the authority of the Government of the United States and of the Catholic Church and took its position as the first great Catholic University of the United States" (*History of Georgetown College,* by John Gilmary Shea, LL.D., p. 108).

In pursuance of this purpose, the courses of philosophy and theology for the Scholastics of our Society were carried on at the College, and secular students, whether candidates for the priesthood or not, were admitted to them. Those who had already received the degree of Bachelor of Arts, studied for the higher degree of Master. In some cases, even non-Catholic graduates attained to this second degree.

1843-44: Astronomical Observatory. In these same years, 1843-44, the Astronomical Observatory was built and equipped.

1844: Second Charter from the United States. On May 27, 1844 the Congress of the United States issued a second charter to the College, specifying more particularly its ample financial powers. This act was approved by the President of the United States on June 10, 1844.

1851: Medical Department. In 1851 the Medical Department of Georgetown University was opened under Father James Ryder, rector, thus making another step in the development of the University.[9]

1863: Transfer of Scholasticate to Boston and Return. 1869: Transfer of Scholasticate to Woodstock, Maryland. During the Civil War, the scholasticate of the Maryland Province was transferred temporarily to Boston, Massachusetts, where it was housed in the new buildings erected for the Boston College. Near the close of the war, about 1864, the scholasticate was returned to Georgetown, but in September, 1869, it was transferred to Woodstock, Maryland.[10]

Owing to these disturbances and changes, the postgraduate studies of philosophy and theology in Georgetown University suffered a temporary eclipse and it was only in 1889-90 that the postgraduate courses of philosophy, letters and sciences were reopened, though the courses of philosophy, both rational and physical, in preparation for the *Bachelor's* degree were retained and carried on in a thorough and flourishing manner.

1870: Law Department. In 1870 under the rectorship of Father Bernard Maguire, the Law Department of Georgetown University was founded.[11]

1878: Main Building. In 1878 there was added to the College by Father P. F. Healy, then rector, a new building of great size, solidity, and beauty, which was generally conceded at the time to be the finest educational building in the United States.[12]

1886: New Building of the Medical Department. In 1886 under Father J. A. Doonan, rector, a new building was erected for the Medical Department, which up to that date had been housed in rented quarters.[13]

In August of 1888 the present writer was sent to Georgetown University as rector.[14] I had spent the five years of my teaching as a Scholastic at Georgetown, from 1878 to 1883. I was therefore familiar with the history and aims of the University. It did not profess to be as yet a fully developed and equipped University, such as the Church would like to possess in the United States. But it had all the essentials of a university organization in actual existence and was progressing steadily toward the realization of the ideal, being retarded only by lack of financial means.

The Founding of Catholic University

1884: Third Council of Baltimore. Some years before this date agitation had begun for the establishment of a *Seminarium Principale* for the higher education of the clergy.[15] In the Third Plenary Council of Baltimore, held in November and December of the year 1884, the necessity of such an institution was insisted upon by the assembled bishops. In the decree on this subject, *De Seminario Principali,* there is no explicit question of any but ecclesiastical students, though it adds that such a seminary would constitute a nucleus from which, through the favor of God's grace, a perfect university would develop. The decree goes on: (Cap. III, *De Seminario Principali,* p. 93)

> Re mature perpensa, convenerunt Patres jam advenisse tempus quo grande hoc opus inchoandum sit. Quod ut strenue urgeatur, visum est Concilio, Commissionem instituere cujus erit collatis conciliis id conniti ut quamprimum fieri possit, Seminarium quoddam Principale pro Statibus Unitis Americae Septentrionalis prope civitatem quandam insignem et populosam erigatur ad quod undique clerici praestantioris ingenii, ordinarium studiorum curriculum emensi, et etiam sacerdotes, confluere possint, ad eminentissimam sibi comparandam scientiam. Hujusmodi seminarium omnimodae jurisdictioni, directioni et administrationi Episcoporum eorundem Statuum subjectum erit, ad quos spectabit studiorum rationem definire, leges disciplinae praescribere, professores caeterosque officiales instituere, aliaque omnia ordinare quae ad rectum seminarii regimen pertinent.
>
> *Catholic University.* Quoniam de facultate theologica et philosophica juxta normam Universitatis Catholicae agitur, leges regiminis et disciplinae ac rationis studiorum postquam de iis inter Archiepiscopos et Episcopos deliberatum erit, examini et approbationi S. Sedis subjicientur nec nisi hac approbatione obtenta, vigorem habebunt.

Previous to the Council, Bishop J. L. Spalding of Peoria, Illinois, had secured from his niece and former legal ward, Miss Mary Gwendoline Caldwell, the promise of a gift of $300,000 for the foundation of a Catholic University.[16] The Council, in the thirtieth private session, accepted the gift and appointed as an Executive Committee *"qui novi Seminarii Principalis, universitatis primordiorum, negotiis gerendis praeessent"* certain bishops and laymen, whose names were

suggested by Miss Caldwell, with power to aggregate other members, either clerical or lay, if desired (*Excerpta e Congregationibus Privatis VI,* p. LXVI).

The proposition was warmly approved by Leo XIII. In the preliminary arrangements, Bishops John L. Spalding of Peoria, John Ireland of St. Paul, Minnesota, and John J. Keane of Richmond, Virginia, were particularly active. It was confidently expected that Bishop Spalding would be named rector, but when the appointment came, it was found that that office had been conferred on Bishop Keane. The reason was generally supposed to be that Bishop Spalding who had made his studies, or at least some of them, in Germany, seemed to have adopted the philosophical systems, or at least imbibed the spirit of the non-Catholic German philosophers and to be decidedly wanting in knowledge and appreciation of the philosophy of St. Thomas Aquinas and the other scholastics. This fact was made plain in a public address which he had made some time before and which had been widely reported in the newspapers.

1888: Selection of Washington for Catholic University of America. Much discussion had occurred as to the location of the proposed university. Some wished it to be in New York; other cities were proposed, but the final conclusion was in favor of Washington, D. C., the capital city of the Nation. It was clearly seen by the projectors that the presence in Washington of Georgetown, possessed of all the powers and much of the equipment and development of a University, was a grave objection. I was told by my predecessor, Father James A. Doonan, that he had been approached by Bishop Keane with an enquiry as to what price Georgetown would ask, if the Catholic University would offer to buy its entire property. To this enquiry, Father Doonan answered unfavorably, saying that we did not wish to sell at all.

1888-89: Condition of Georgetown University. When I arrived at Georgetown as newly appointed rector, August 15, 1888, the first building of the Catholic University was approaching completion. It was called Caldwell Hall, and was intended exclusively for theological students, all of whom were expected to be already ordained priests. The condition of

Georgetown University, as shown by the annual catalogue of that scholastic year 1888-89, was as follows:

College—Students		220	
Faculty—Fathers			17
Scholastics			11
Lay Teachers			7
Medical Department—Students		80	
Faculty—Professors			11
Assistant Professors and Demonstrators			15
Law Department—Students		204	
Faculty—Professors			8
Assistant Professors			6
Total		504	75

Hence in all: Students, 504; Professors and Instructors, 75.

Catholic University's First Rector

Relations with Bishop Keane. I was given no directions as to the attitude to be observed toward the future Catholic University. No superior even mentioned the subject to me. However, I knew Bishop Keane very well, indeed was very friendly with him. When he was an assistant pastor at St. Patrick's Church, Washington, he had converted and received into the Church an aunt of mine, Mrs. William Richards, and we were all very grateful to him and entertained a very high esteem of him as a zealous and holy priest and dear friend. I had met him also at Woodstock during my course of theology, when he came there to consult Father Camillo Mazzella on some points of Scholastic Philosophy, especially on the doctrine of matter and form, which seemed to give him great difficulty.

After he had been relieved of the care of his diocese of Richmond and was engaged in preparing for the future Catholic University, he visited Georgetown College, remaining two or three days, during which I had some charge of him. He asked me at that time what use we had of so extensive buildings for the college. This seemed to me at the time to indicate that he had very little practical knowledge of educational matters.

Visit from Reverend Doctor P. L. Chapelle. Shortly after my coming to Georgetown, I received a visit from Rev. Dr. P. L. Chapelle, then recently appointed pastor of St. Matthew's

Church, afterward made Archbishop of Santa Fe, New Mexico.[17] He came to tell me that he feared the fact that he had advocated the locating of the Catholic University at Washington might cause him to be considered an enemy of Georgetown; that on the contrary he was sincerely attached to the College and was convinced that the new University would not interfere at all with Georgetown; if he had believed it would, he never would have advocated that location. I reassured him and asked why he feared such an interpretation of his position. He said that he knew remonstrances had been made at Rome against the selection of Washington as the site. I asked him who had made the representations at Rome, for I knew nothing of them. He answered that he supposed that they were made by members of the Society. I never received any further information on this point, except that I did hear a report that Father Camillo Mazzella, afterward Cardinal, had been consulted and had answered to the effect that in his time Georgetown College was a living tree with two dead branches (referring, no doubt, to the Medical and Law Departments).

1889: Centenary of Georgetown University;[18] *Cablegram of Bishop Keane.* When Georgetown University celebrated the first centenary of its existence in February, 1889, Bishop Keane was in Rome, completing arrangements for the new University. He cabled a congratulatory message which was read at the final session of the celebration. When he returned to Washington about a month afterward, a reception and banquet were tendered to him by the clergy at Welcker's Hotel.

Address of Welcome at Reception by Clergy. At this banquet I was chosen to respond to the toast "Our Sister Universities." As this speech was of some importance, giving the Bishop a warm welcome and expressing great confidence in the beneficial results to be expected from the new University on Catholic education in the United States, and thus outlining the conciliatory policy that Georgetown was to follow, I have preserved a copy of it. At the close, Bishop Keane thanked me very warmly for what he called "the best utterance he had yet heard on the Catholic University."

Bishop Keane's Address to Georgetown Alumni; Assurances of No Interference. Shortly after this banquet, the Alumni of

Georgetown University held their annual meeting at the College. To this reunion Bishop Keane was invited as a special guest of honor. At the dinner he made an address in which he said that some fear had been expressed in a number of quarters that the locating of the Catholic University at Washington would interfere with Georgetown's success. He professed great friendship for "dear old Georgetown" and declared that the new University would not interfere in the least with her or any other Catholic college. He mentioned also particularly Notre Dame University, Indiana. It was planned to be so far above all of them in its studies that no interference would be possible. These same assurances were given by Bishop Keane in an article published in the *Catholic World*.[19] The University was to be exclusively of a postgraduate nature and would not come into competition with any of the existing Catholic institutions.

Georgetown's Conciliatory Policy. The policy which I deliberately adopted from the first and which was faithfully adhered to by Georgetown throughout my administration (and I suppose later, to the present moment) was that we should make no opposition in any point to the new University, but on the contrary that we should show cordial friendship and cooperation in its work. This, because the new institution came to us with warm approval of the Holy See and the recommendation of the Holy Father Leo XIII, and also, because if it were properly managed it would be an immense influence in elevating and co-ordinating Catholic education in the United States. But secondly, we should not on account of the presence of that University curtail in any way the progress and development of our own University. We had been in existence for a hundred years; we also had the special approval and authorization of the Holy See; we had flourishing departments of university studies attended by many hundreds of students; we had several thousands of former students, both Catholic and non-Catholic, in every walk of life scattered throughout the States, even the most distant, and not a few in foreign countries. Many of these former students were occupying or had occupied very high positions in the professions, as bishops, priests, lawyers, physicians, etc., and particularly in government offices, such as senators, governors, members of Congress,

judges, generals, etc., etc. These would certainly not look kindly upon any attempt to check the legitimate growth of their alma mater.

This policy, consistently followed, brought us through these ten years without any misunderstanding with the Catholic University, while at the same time Georgetown University continued to increase and develop steadily and rapidly. Without doubt there was some gossip and ill-natured talk by friends of both institutions; but to this we showed no favor. I did indeed understand that the students of the Catholic University spoke very frequently and unkindly of Georgetown; but our students certainly did not speak so of them. On one occasion, one of our older students (afterward a priest of the New York diocese) going with permission to visit the Catholic University, on leaving the company of the young priest-students there, said to them: "This is a strange thing! I have spent four years at Georgetown University and I have never heard a word against the Catholic University. I have been here two hours and have listened to unfavorable criticisms of Georgetown the whole time!" But all of these frothy manifestations of feeling we passed over with as little notice as possible.

Donation Obtained by Father Clarke, S.J., for Catholic University. When the early preparations for the Catholic University were in progress, the well-known Jesuit, Father William Clarke, then stationed in Baltimore, obtained from two ladies a gift of fifty thousand dollars for the foundation of a chair in that institution.

Complimentary Dinner at Georgetown to New Professors of Catholic University. When the first band of professors, Drs. Schroeder, Pohle, Bouquillon, etc., came to the Catholic University from Europe, we invited them to a special dinner at the College. On this occasion Dr. Bouquillon presented to me a copy of his *Theologia Moralis Fundamentalis,* then recently published, as an homage to the Society of Jesus and a testimony of his regard for it. Some months after this, the great conflict on parish school education was precipitated by Dr. Bouquillon's pamphlet *Education—To Whom Does It Belong?* in which he seemed to exalt unduly the claims of the State. In this regrettable dissension, Georgetown took no part, except

that I wrote for the *American Ecclesiastical Review* a conciliatory article in which I outlined a plan of law by which the governments of the states or cities could support the schools of religious denominations without any undue burden on other taxpayers, while leaving entire control of our schools to us. This article was approved and signed by Martin F. Morris, LL.D., the dean of the Georgetown Law Department, for I thought it better that my name should not appear.[20] Cardinal Gibbons, when told that I was the real author, expressed to me his pleasure with the article and his conformity with its sentiments.

Relations with Mgr. Satolli

Coming of Mgr. F. Satolli as Extraordinary Apostolic Delegate. In 1892 Monsignor Francis Satolli arrived in the United States as Extraordinary Delegate with the mission of settling the school controversy which had raged with extraordinary bitterness among our prelates and clergy. As the presence and ultimate friendship of this prelate affected to some extent the condition and prospects of Georgetown University in respect to the Catholic University, it is necessary to give some details of our relations with him.

Liberalism Among American Clergy. It must be remarked that at first it was expected that he would be the tool of those who were considered the Liberalistic wing of the clergy. Of this party, Archbishop Ireland of St. Paul, Minnesota, was the acknowledged leader. It comprised also, at least in popular estimation, Bishop Keane and other prelates and a great number of priests in many dioceses. Cardinal Gibbons himself, Archbishop of Baltimore, was thought by many to be a member of the party, and he undoubtedly was greatly under the influence of Archbishop Ireland. He himself told me once smilingly that some American Catholics had expressed the wish that he should be the next pope, "in which case Archbishop Ireland would be the power behind the throne!" But the Cardinal was too wise and prudent to commit himself unreservedly to such influences, though he was strongly in favor, as I have heard him declare, of obtaining from the Holy See permission to celebrate the liturgy in the English language. In this he only perpetuated the conviction and desire of the first Bishop of the

United States, John Carroll, a member of the Society of Jesus before its suppression and always a staunch friend and protector of the Society. His neutral policy in the school question did very great harm in his own Archdiocese and also in the country at large.

Monsignor Satolli had first come to this country merely to take part in the celebration of the centenary of the hierarchy and had delivered an address at the opening of the Catholic University, in November, 1889. When he returned in 1892 as Special Delegate Apostolic he brought no credentials whatsoever, and no official notice of his appointment came from Rome. It was supposed, probably on good grounds, that his selection and appointment had been due to the influence at Rome of Archbishop Ireland and his partisans. No one seemed to know what his status was, what authority he possessed, or to what subjects his mission extended. Hence he was received coldly by the more conservative clergy. In November of that year, he attended a meeting of the archbishops of the United States held in New York and proposed to them, in fourteen propositions, a solution of the school problem which was still a subject of heated discussion. His propositions did not meet with the cordial approbation of the archbishops, and Leo XIII called for individual opinions on the subject from all the bishops of the United States. A large majority was said to have been entirely opposed to Archbishop Ireland's position. Satolli then took up his residence in the Catholic University. On January 24, 1893 the regular Apostolic Delegation in the United States was established and Monsignor Satolli was appointed the first delegate.

1893: Satolli at Georgetown University; His Criticism of Bishop Keane. On March 7, 1893 Monsignor Satolli attended the celebration at Georgetown College of the Episcopal Jubilee of Leo XIII. He was accompanied by Abbé Hogan, S.S., who was then president of the Divinity Department of the Catholic University (the only department then in existence). I made an address to Monsignor Satolli in Latin, at the end of which the Abbé Hogan congratulated me most warmly, saying the address was "most happy in every respect." At the supper table on that occasion, Satolli spoke to me of the Liberalism which he declared to be prevalent among some of the American

clergy. He undoubtedly referred to Archbishop Ireland, Bishop Keane, and others associated with them. Of Bishop Keane in particular he spoke strongly, saying that in the latter's recent address before the Unitarians there was nothing which any non-Catholic might not have said. This language surprised me exceedingly, as it was still generally supposed that Satolli himself was allied to that faction. I did not dare to make any comment or remark in return. But events soon showed that Satolli was far from being hostile to the Society of Jesus. He soon removed his dwelling and offices from the Catholic University to a house purchased for the Legate by the Bishops of the United States, situated very near to the Jesuit Church of St. Aloysius in Washington. Here he became very friendly with Father Cornelius Gillespie, S.J., rector of Gonzaga College and St. Aloysius Church.[21]

Satolli at Commencement Exercises of Law Department of Georgetown University. While living there he attended one of the annual commencements of the Georgetown University Law School. He was undoubtedly deeply impressed by the great number of young men receiving their degrees as Bachelor or Master of Laws, the enthusiasm of the large audience and the evidently high standing of Georgetown University in the eyes of the public. He no doubt realized that any attempt to uproot Georgetown as a University would be a fatal move that would meet with great resentment from Catholics and Protestants.

Attempt to Detach Law and Medical Departments from Georgetown and Attach Them to Catholic University. He then attempted to detach the Medical and Law Departments from Georgetown and attach them, without any other change, to the Catholic University. The first information I had of this was from the deans of these two Departments, George L. Magruder, M.D., and Martin F. Morris, LL.D. Both of these gentlemen told me that they had received a letter from Satolli proposing to them to separate their respective departments from Georgetown and ally them to the Catholic University. He guaranteed the consent of Very Rev. Father General, which he would obtain; and, if I remember rightly, he said that he acted with the approbation of Leo XIII. About the same time, I received a letter from Father General Martín, through Father Rudolph

Meyer, warning me to act very prudently.[22] But all necessity of any deliberation on my part was obviated by the action of these two deans and the respective faculties, who, without any suggestion from me, refused positively to consent to any such plan. I did not see their letters, but I was told by them that their refusal was absolute and that the Law Faculty in particular declared that even if they were compelled by the Fathers of the Society to break their connection with Georgetown, they would not join the Catholic University but would continue to carry on their Law School as an independent body.

Some time later, after the secretary of the Apostolic Delegation, Dr. Hector Papi,[23] now professor of Canon Law at Woodstock, had entered the Society of Jesus (with full approbation, I believe, of his chief, Monsignor Satolli), I asked him how it was that the Delegate had taken the very unusual course of addressing the deans directly instead of first approaching the rector of Georgetown University. Dr. Papi answered that Satolli had sent him twice to the College to see me and speak to me on the subject; but finding on both occasions that I was absent from the College, he concluded to write to the deans directly. Bishop Keane was absent when all this occurred, soliciting funds in the West. When he returned and heard of Monsignor Satolli's attempt, he declared that he had nothing to do with it and knew nothing of it. He also told the dean of our Medical School, Dr. George L. Magruder, that the Catholic University had no intention of adding a Medical Department for many years to come, if ever.

About the same time (1893) Father Provincial (Pardow) called on me to prepare a statement for Father General on the condition and prospects of the Medical and Law Departments of Georgetown.[24] This I did immediately in Latin and the statement must no doubt be on file in the Curia of Father General, probably with Father Pardow's own letter. In this statement I declared my conviction that Georgetown ought either to be developed energetically by the Society, so that it might be a university in the fullest sense of the word, of which we might be proud, or all its university character should be abandoned and the Medical and Law Departments turned over to the Catholic University or otherwise disposed of. At the next Provincial Congregation I proposed a *postulatum* to

Rev. Father General, asking that Georgetown should be fostered as a university, even by sending to it foreign professors, if necessary, for its development. This postulate was adopted, either unanimously or almost so. If I remember rightly, the answer to this postulate from Father General was that he approved its sense but recommended us to depend upon our own professors.[25]

1892: Conference with Cardinal Gibbons; His Willingness to See Our Scholasticate Return to Georgetown. Toward the end of February, 1892, I had a conversation with our Provincial, Father Thomas J. Campbell,[26] at Elizabeth, N. J., whither we had gone to attend the funeral of John Gilmary Shea, the historian. I found to my surprise that Father Campbell still cherished to some extent the plan that he had proposed and advocated warmly in October, 1888, viz., to transfer the scholasticate from Woodstock back to Georgetown, placing it on Observatory Hill. At that time I had encouraged the plan very strongly and had assured Father Campbell that if it were carried into effect, Georgetown would undoubtedly give all the land necessary for buildings, etc., free of all costs to the Province. The plan had been given up and other sites considered, especially one at Fordham, N. Y. When I found that Father Campbell was again inclining to Georgetown but feared that Cardinal Gibbons, who was, as chancellor, the nominal head of the Catholic University, would object for fear of interference with that institution, I expressed some doubt and he immediately and positively directed me to call on the Cardinal and ask his sentiments on the subject. This I did, at the Cardinal's residence in Baltimore. His Eminence told me that he regretted very deeply that there was any thought among the Fathers of removing the scholasticate from his Archdiocese. This, he said, he would regard as a very severe blow to the Archdiocese, and if he found that it was seriously undertaken, he would not fail to make his voice heard at Rome against it. He did not see why we were not satisfied with Woodstock, but if in fact we were not, he saw no objection to our scholasticate coming back to Georgetown. He did not know what those gentlemen at the Catholic University might think of it; but that would make no difference to him. We could justly say to them, if they objected, with the lamb to

the wolf in the fable, that we were not troubling the water, but they. We had been at Georgetown a hundred years, we had eminent professors, etc. They, on the other hand, were newcomers, etc.

Several years later, when Dr. Conaty was rector of the Catholic University, Father Edward Purbrick, then our provincial,[27] told me that he believed Cardinal Gibbons had changed his attitude to some extent and that he would not look favorably upon a scholasticate at Georgetown, with power to admit secular students, clerical and lay, to courses in philosophy and theology, as that would evidently come in competition with the Catholic University.

1893: Satolli at Our Novitiate, Frederick, Maryland; His Approval of Transfer of Scholasticate to Georgetown. About the same time Monsignor Satolli went to our Novitiate at Frederick, Md., to attend the domestic celebration of the feast of St. Stanislaus (November 13). I accompanied him from Washington. On the train our conversation fell upon Georgetown University. I asked him what he would think of our transferring our scholasticate to Georgetown, with the power of admitting secular students, lay and clerical, to the courses of philosophy and theology. He answered that he saw no objection at all so far as philosophy was concerned (in fact, we were already giving both undergraduate and postgraduate courses in this and similar branches). As to theology, he was not so decided; though, according to my recollection, he did not positively and finally disapprove even of that.

Further Relations Between the Universities

Satolli's Solution of the Relations Between the Catholic University and Georgetown University. As to the future relations of the Catholic University and Georgetown University, he said that his solution would be this, that each should continue in its own field and thus the Catholic Church would have in Washington a complete University with all the courses. He said: "Each University has now certain courses, you have letters and general college studies, Medicine and Law; the Catholic University has theology; let each continue in its own field." Asked about the degree to be given, he answered that

he could not judge positively whether there should be only one united degree or whether each should continue to give its own degrees. But in either case, the function of a Catholic University would be fulfilled.

1895: Bishop Keane's Address at Georgetown to Induce Students to Go to Catholic University after Graduation from Georgetown. In the year 1895, the School of Philosophy of the Catholic University was opened in a new building (McMahon Hall) erected for the purpose. This was expected to attract lay as well as clerical students. Shortly before or after this event, Bishop Keane had requested our Provincial, Father William Pardow, to authorize him to visit all the colleges of our Province and address the students, in order to attract them to the Catholic University for their higher studies. Father Pardow submitted this request to a large meeting, including his consultors, all the rectors of the Province and a number of the older and more experienced Fathers. This meeting was held at Gonzaga College, Washington. The two questions submitted to it were the reduction of Gonzaga College to a High School and the answer to the request of Bishop Keane. In regard to the latter, the opinions of the Fathers were divided and Father Provincial preferred to leave the decision in each case to the individual rectors concerned.[28] A day or two later, I received a telephone message from Bishop Keane asking that privilege from Georgetown. I readily and cordially consented. When he came, we had all the members of our graduating and postgraduate classes, numbering, I think, nearly forty, in academic robes and caps, to hear him. All the Fathers of the College were also present. I made a brief introductory address on the advantages of higher university studies, noted that we were already cultivating a corner, at least, of that broad field, and encouraged the Bishop to explain the advantages of the Catholic University. This he did in a fervent address.

Modifications of the Catalogue of the Catholic University. After the meeting, while talking in my office about the cooperation of the two institutions, I drew his attention to the fact that in the catalogue of the Catholic University there was a clause explicitly suggesting to the students of Catholic Col-

leges to come to the Catholic University for their *first* (the Bachelor's) degree, thus proposing to deprive the colleges of the privilege now enjoyed by all of granting degrees and of giving courses in philosophy. The Bishop expressed his satisfaction at this honest criticism, and promised that the objectionable clause should be expunged. This promise was fulfilled in the next annual catalogue. Whether it is still observed or not, I do not know.

Bishop Gilmour's Address at Opening of McMahon Hall, Catholic University. At the opening of McMahon Hall, the new School of Philosophy (and Sciences) of the Catholic University, the address of the occasion was given in the chapel by Bishop Gilmour of Cleveland. In that address he declared that the "Catholic University of America" was not, and was not to be in the future, the *only* Catholic University in America. He said: "We already have Notre Dame University (Indiana) and Georgetown University, and in future there will undoubtedly be great Catholic universities in New York, Chicago, and other large cities."[29]

1896: Removal of Bishop Keane from Rectorship of Catholic University. In 1895 (November 29), Monsignor Satolli was created Cardinal Priest and in October, 1896 he was recalled to Rome. Shortly before his departure, the Catholic public was astonished by the announcement that Bishop Keane was suddenly removed by Leo XIII from the rectorship of the Catholic University and invited to Rome. This action was due entirely to the recommendation and influence of Satolli. Some persons imagined that it was due to the influence of the Jesuits. But I can testify that this was entirely false—and in fact it never gained any general acceptance. We were as greatly surprised (even astounded) as any one. I heard that Satolli, in speaking to someone (I think it was to Father Dumont, a Sulpician, at that time assistant in disciplinary matters in the Theological Department) said: "Have you heard of the removal of Bishop Keane? *I* did that!"

He said to Father Gillespie that Bishop Keane had "no philosophy, no theology and no (I think it was) administrative ability." This was, in my opinion, too harsh a judgment, but from the beginning, Satolli had not approved of Bishop Keane.

The latter was of a very optimistic character, possessed with the idea that America was to develop the highest type of Catholicity, and this disposition it was, together with his ardent zeal and great energy, that led him into positions and measures that savored of excessive Liberalism. As soon as I heard of the removal, I went in haste to the Catholic University to call on Bishop Keane. I found him in his room with Cardinal Gibbons, making preparations for immediate departure. I expressed my sympathy and regret. Both prelates greeted me warmly and seemed much pleased with my call.

Meeting of Sympathy for Bishop Keane; Address of Father Richards. After the departure of Bishop Keane, a public meeting was organized to express sympathy and esteem of the people for him. It was held in the hall of the Carroll Institute, an association of laymen of which Bishop Keane had had the direction, I believe, when he was assistant pastor of St. Patrick's Church. Both Catholic and Protestant notables were invited to speak on subjects assigned. Dean Martin F. Morris of the Georgetown Law School was the presiding officer. He accepted the position, as he explained to me, because he feared that otherwise the meeting might get into the hands of some rash individuals who might give it the character of a meeting of indignation against the Pope's action. I was assigned to speak on the subject, "Bishop Keane as a Priest." This I was able to do in all truth and sympathy, for I had some knowledge and a high esteem of his character and career in that capacity. My speech was printed in full in the *Catholic News,* and I received a message from Cardinal Satolli, then on his way to Rome but not yet having sailed from New York, congratulating me on the "tact" of my address. While the meeting was full of sympathy and admiration for Bishop Keane and regret for his departure, not a word was said against the action of the Holy Father.

Catholic University's Second Rector

Appointment of Rev. Dr. Conaty as Rector of Catholic University; His Assurances of No Interference with Catholic Colleges. After a short interregnum, Rev. Dr. Thomas J. Conaty, pastor of the Church of the Sacred Heart, Worcester,

Mass., was appointed rector. He was a graduate of the Jesuit College of Holy Cross, Worcester, and was esteemed a soundly conservative churchman and a friend of the Society of Jesus. But he had no experience in higher education. In his inaugural address, he insisted very strongly on the assertion that the Catholic University was entirely postgraduate in character and that, with the exception of Clark University in Worcester, Mass., it was the *only* university in the United States purely postgraduate. Some graduates of Harvard University who were present representing their university were said to have been displeased with this exaltation of the Catholic University. This exalted programme was not adhered to, even during the administration of Dr. Conaty. One very flagrant case was that in which a very young boy from St. Louis, a student (and an unsuccessful one) in a low class of the High School Department of Georgetown College, was admitted to the regular classes of the Catholic University, and was to have all the privileges of university students, including that of going out to the city at will. In this case, Dr. Maurice F. Egan, a graduate of Georgetown, then professor of English Literature at the Catholic University, wrote me an apologetic letter, saying that he was strongly opposed to the enrollment of this boy to his class and was not responsible in any way for his admission. The boy's father, however, withdrew him altogether from College.

Opening of Undergraduate College Department of Catholic University. At a somewhat later period, the Catholic University established an undergraduate department, thus entering into direct competition with the other Catholic colleges and violating its positive and repeated public assurances. This college department is said to have now about two hundred students.

About the beginning of the year 1898, or somewhat earlier, I was told by Father Purbrick (who had become provincial on March 14, 1897) that Dr. Conaty had complained to him that the Georgetown catalogue of that year seemed to be an imitation of that of the Catholic University. In fact, it was only the regular form which had been followed by Georgetown in former years, with the single exception that the *local* residence of the postgraduate students, some of whom were allowed to

live outside of the college walls with Catholic families authorized by the College to receive them, was given in addition to the State from which they came. This feature, however, was and is common to the catalogues of very many universities in the United States. This was the only complaint ever made, to our knowledge, by the Catholic University, concerning our conduct toward it.

As the collapse of my health in March, 1898 compelled me to leave to subordinates all details of college management from that time, and since on July 3, 1898 I was succeeded as rector by Father John Whitney, I had nothing further to do with the Catholic University. But I believe that the friendly relations established in the beginning have persisted unbroken.

Bishop Keane's Public Testimony in Sermon in the Church of St. Louis University to Friendship and Co-operation of Jesuit Fathers of Georgetown University. In the year 1899, Bishop Keane, having returned from Rome to this country with the mission of collecting funds for the Catholic University, spoke in the Jesuit churches and halls. Among others, he delivered an address in the church of St. Louis University. In this speech or sermon he made public acknowledgment and expressed his gratitude for the constant co-operation shown him in his work at the Catholic University by the Jesuit Fathers of Georgetown College and especially by the rector, Rev. J. Havens Richards. This was reported to me by Father William Deeney of our California Mission, who was present and heard the testimony.[30]

Since my removal, the spontaneous development of Georgetown University has gone on steadily. But of this others can, of course, give more information than I.

The most important feature has been the establishment of the Department of Foreign Service. In this field, so important under present conditions of the world, Georgetown University is the pioneer and by far the most successful cultivator. From the very beginning of this department, it has attracted hundreds of students and has added immensely to the importance and prestige of the University.

In June, 1921 (the latest date of which I have information) the condition of Georgetown University was as follows:

Departments	*Students*	*Instructors*
College—Graduate School	10	35
Undergraduate School	435	
Medicine	172	125
Dentistry	163	12
Law	1153	40
Foreign Service	427	50
Total	2360	262

These figures do not include the Preparatory Department, now at Garrett Park, Md.

Postscript. In the preceding pages, when mention is made of the proposed plans to bring the scholasticate back from Woodstock to Georgetown, it must not be imagined that there was any thought of placing it at the Catholic University. This had never been considered. It was indeed understood that Cardinal Gibbons and the Managers of the Catholic University would be highly gratified if the Jesuit Scholastics were sent thither. But so far as known to the present writer, no proposition to that effect was ever made to our Fathers. Bishop Keane had indeed, when he was engaging his first band of professors in Europe, asked Very Rev. Father General to give Father Lehmkuhl for the chair of moral theology. But when answered that the Father was too old and feeble to assume such a burden, the Bishop did not ask for any other Jesuit.

NOTES

[1] Coleman Nevils, S.J., *Miniatures of Georgetown* (Washington, n.d.), pp. 175-177.

[2] John Tracy Ellis, *The Life of James Cardinal Gibbons* (Milwaukee, 1952), I, p. 412 ff.

[3] Woodstock Letters, LIII (1924), pp. 248-271.

[4] The present edition of Father Richards' *Notes* is made from a typewritten copy in the *Archivum Romanum Societatis Jesu* marked in pencil "For Very Reverend Father General." The only changes made by the editor are the correction of obvious mistakes in spelling and the use of the original marginal captions as paragraph headings. The obituary notice (see note 3) states that he was baptized Havens Cowles Richards. When he changed his name to Joseph Havens Richards, no one seems to know. Father Nevils (*op. cit.*, p. 176) ventures, ". . . he seems to have assumed Joseph when he became a Jesuit." The 1873 Province catalogue—the earliest to contain his name—already prints "Josephus H. Richards."

[5] Due to the suppression of the Society. Carroll was in Bruges, Belgium, at the time the decree was made known to the English Jesuits there (September 5, 1773); he set sail for America in the late spring of 1774 (Nevils, *op. cit.*, pp. 37-38).

[6] See Petrus Albers, S.J., *Liber Saecularis Societatis Jesu* (Rome, 1914), ch. I (pp. 5-53); Gilbert J. Garraghan, S.J., *The Jesuits of the Middle United States* (Milwaukee, 1938), I, pp. 9-10; WOODSTOCK LETTERS, XXXII (1903) pp. 190 ff. These authorities make it clear that Father General, Gabriel Gruber, empowered the Maryland Jesuits in 1805 to be affiliated to the Society as existing in Russia.

[7] The photostat of the original charter shows that it was signed by President Madison on March 1, 1815 (Nevils, *op. cit.*, opposite page 58).

[8] An English translation of the entire decree can be found in Nevils, *op. cit.*, pp. 108-9.

[9] Father Ryder was appointed rector on August 7, 1848.

[10] See Gilbert J. Garraghan, S.J., "The Project of a Common Scholasticate for the Society of Jesus in North America" in *Archivum Historicum S.J.* II (1933), pp. 1-10.

[11] Father Bernard Maguire was appointed rector on January 1, 1866.

[12] Father Healy was named rector of Georgetown on July 31, 1874.

[13] Father Doonan had been appointed on August 7, 1882.

[14] On August 15th, as he himself informs us later on.

[15] For official documents on the early period of the Catholic University, see: *Constitutiones Catholicae Universitatis Americae a Sancta Sede Approbatae cum Documentis Annexis* (Rome, 1889). On pages 9-12 is to be found the letter of Leo XIII approving the statutes of the new University; this document removes earlier restrictions and limitations (. . . rectae institutioni tum clericorum tum laicae iuventutis, ac doctrinae in omni scientiarum divinarum et humanarum genere . . . Potestatem itaque academiae vestrae facimus, ut alumnos quorum doctrina experimentis probata fuerit, ad grados quos vocant academicos provehere possit . . . magisteria in omni doctrinarum genere ita sint constituta ut clerici invenes ac laici aeque opportunitatem habeant . . . ii etiam [admittantur] qui vel incipiendis vel prosequendis eius scientiae curriculis navare operam velint).

[16] On Miss Caldwell's gift to the Catholic University, see J. T. Ellis, *op. cit.*, pp. 392 ff.

[17] Chapelle was made Archbishop of Santa Fe on January 7, 1894.

[18] See Nevils, *op. cit.*, pp. 175 ff. for details of centenary celebration.

[19] Keane, John J. "A Chat About the Catholic University," *The Catholic World*, XLVIII No. 244, 216-226.

[20] Morris, Martin F. "A Bill for the Promotion of Education in the United States," *American Ecclesiastical Review*, VII No. 1, 6-13.

[21] Cornelius Gillespie was appointed rector of Gonzaga on November 18, 1890.

[22] Father Rudolph Meyer of the Missouri Province was at the time substitute secretary at the Jesuit Curia, then at San Girolamo, Fiesole, near Florence, Italy.

[23] Papi was born in Rome, Italy, on August 7, 1861 and entered the Society on January 10, 1895; he died in Washington, D.C., on June 18, 1929.

[24] Father William Pardow was appointed provincial on November 16, 1893.

[25] At this time the general was Luis Martín (1892-1906).

[26] Provincial since May 21, 1888.

[27] Provincial since March 14, 1897 as stated below.

[28] There is a marginal note in ink: "Not one of our Jesuit colleges refused this request of Bishop Keane."

[29] Needless to recall that nearly twenty years earlier Father Walter H. Hill, S.J., had published his *Historical Sketch of the Saint Louis University; the Fiftieth Anniversary or Golden Jubilee on June 24, 1879* (St. Louis, 1879).

[30] The manuscript has Father William Dineen, of whom there is no trace in the Province catalogues. The 1899 catalogue of the Turin Province, to which the California Mission belonged, lists on page 58 among those studying second year philosophy at St. Louis a William Deeney.

E. J. BURRUS, S.J.

* * *

OBITUARY

FATHER JOHN F. X. MURPHY, S.J.

1876-1952

A historian of vast erudition, a tireless laborer for almost half a century in classroom and on lecture platform, a happy master of sparkling witticism, an intellectual warrior of fearless honesty, a priestly counsellor of boundless charity, Father John Francis Xavier Murphy, or, as a legion of friends and former students affectionately knew him, Father J.F.X., was one of the outstanding American Jesuits of our times. The memory of him will recall an indefatigable champion of Holy Mother Church, who battled for her causes every moment of an intense life. The mention of his name will at once bring up a store of anecdotes of his prodigious learning, his delightful humor, and his constant thoughtfulness of others.

John Murphy was born on January 2, 1876, at Nashua, N. H., and was baptized the following day at the parish church of the Immaculate Conception. He was the youngest child of the family of Patrick and Hannah Murphy, recent emigrants from Cork, Ireland. The father had died shortly before the baby's birth, leaving to the widowed mother the hard task of rearing a family which included four other sons and a daughter. Hannah O'Sullivan Murphy, quiet, soft-spoken and kindly, was a woman innately refined and markedly noble in character. In her own gentle way she impressed a sturdy independence on her children, as they grew up amidst the small Yankee aristocracy of a New England mill-town of the 1880's. No fear of their becoming sycophants, when they heard often from her lips the sage advice: "Always be courteous and respectful to everyone, but never take their patronage."

John Murphy's long association with the classroom, covering seventy years, began in 1880 with his entry into the public primary school at the age of four and a half. There was no Catholic school in Nashua at the time. Five years later, when the Sisters of Mercy came to open the parochial school of St. Rose of Lima, Mrs. Murphy hastened to place her son in their care. Prepared by the Sisters, John made his First Com-

FATHER JOHN F. X. MURPHY

munion on Ascension Day, 1886, and, on the very same holy-day, received the Sacrament of Confirmation. Father J.F.X. always valued his education by the nuns as one of his greatest blessings. He never tired recalling—and so proudly—incidents of their devoted teaching, of their methods of instruction, quite superior to the contemporary practices of the local schools, and of the plays, exhibitions and drills which their pupils enacted, much to the astonishment of all Nashua, but especially to the proud elation of the Catholics. Father Murphy was noted in after life for his deep regard for all nuns; but first in his esteem remained the Mercy Sisters of his childhood. The nuns were attracted to the small lad, modestly respectful, as his good mother had trained him, and so well read for one of his age. They were astonished, as everyone since has been, at his knowledge. In his own family, even at the age of eight, he was known as "the walking encyclopedia." He started with an inquiring spirit and a remarkably retentive memory. These gifts were fostered in the home circle, for he was brought up in an atmosphere of books. His wise mother encouraged her children's reading, often buying books which she could ill afford that her boys might be attracted to spend their leisure at home. At her fireside there was always talk of books. The eldest of her sons, Dan, was an omnivorous reader; and, encouraged by his mother, he used to read aloud to the others the novels of Scott, Dickens and Cooper or books of history. John's sister Anna, who was just a few years older, tells how the two of them often paused in their childish play to listen to their elder brother; and thus, even before either could read, they were learning of men and their deeds, fanciful or real.

In 1889 John Murphy entered the Nashua High School. The authorities of that institution, skeptical of the education given in the new parochial school, had ruled that all its graduates should submit to entrance examinations. John took the tests and answered so brilliantly that the examinations were abolished there and then. One of his new schoolmistresses, unable to contain her amazement at the abundance of his knowledge, used to ask him, "Murphy, how is it that you know so much? And you are a Catholic!" She was, however, a fine character, one of those excellent and devoted New Eng-

land teachers. She afforded every help to her bright young student, suggesting books for him to read, opening up new horizons of learning to him, and continually challenging his eager intellect. Father J.F.X. often asserted that she was the best teacher he had ever had. The good lady must not have been the schoolma'am who lost her temper and punished John when he asked her how the same identical act could be excoriated by her as cunning deceit when done by the French colonists, but extolled by her as brilliant strategy when done by the English frontiersmen. The youthful Murphy, even then, a martyr for historical truth! During his last two years at high school John worked as a proofreader for the local *Nashua Telegraph* and contributed occasional articles; he was only fifteen at the time. He also took a turn at teaching school in the nearby village of Hudson, for a brief interval from Christmas to Easter of 1893. In the June of that year he received his high school diploma.

The year 1893 was also the date of John Murphy's entrance into the Society of Jesus. There seems to have been nothing extraordinary about his vocation. From his early childhood he wanted to be a priest. Once, when he was only four, the family physician, a Protestant, who had taken a great fancy to the little fellow, and who used to chat gravely with him, asked him, "John, how would you like to be called Doctor Murphy?" To which small John replied, "It would be nice; but don't you think that Father Murphy would sound better?" His pious mother in her good home and the Sisters of Mercy in the school fostered the vocation; service as an altar boy enhanced the desire. John was drawn to the Society of Jesus by his readings and by conversations with Father John A. Buckley, S.J., the Prefect of Studies of Boston College, when he came, as he frequently did, to help in the parish church of Nashua. Father Buckley, noted for his interest in boys, was especially attracted by his little Mass server and his questions. He answered the lad's inquiries about the Jesuits and encouraged him to apply for admission. The application was accepted, and on August 14, 1893 John F. X. Murphy entered the Novitiate at Frederick. With him as a companion was Thomas A. Emmett, one day to be Bishop of Jamaica. A characteristic note should be added: the late Father Joseph

Williams, S.J., then a second year novice, used to delight in telling how word got quickly around the Novitiate that a new novice named Murphy, from New Hampshire, had arrived and that he was a great talker!

Under the guidance of Father John H. O'Rourke, as his novice-master, Carissime Murphy was introduced to the religious life and imbued with the spirit of the Order. The two years of probation passed uneventfully, and on August 15, 1895, he pronounced his first vows. The Juniorate in his day lasted for three years; but for one who reveled in books, as he did, it was a completely absorbing time. In the second year Brother Murphy was beadle for the class of humanities, a position which brought him into daily contact with its professor, Father Raphael V. O'Connell, one of the finest of our classicists. This gentle and cultivated scholar exerted a profound influence on his beadle, inspiring him with his own enthusiasm for the classics. Even to the end of his days Father J.F.X. spoke with an almost religious reverence of Father Raphael O'Connell. In the three following years Mr. Murphy was at Woodstock, making his philosophical studies. The Rector was Father Burchard Villiger, one of the outstanding figures of the Maryland Province; he made a deep impression on the young philosopher, for Father Murphy numbered this great Swiss Jesuit among his heroes.

At the beginning of the Regency there came a distinction, rare in those days, Mr. Murphy was sent to Johns Hopkins University for a year of study in Greek and Medieval English. He had the good fortune to have among his professors, Dr. Gildersleeve. Then followed two years of teaching the classics at the high school level at Boston College, and two more years of teaching the same subjects and history at St. Francis Xavier's in New York. In the last assignment Mr. Murphy was given additional tasks, unusual and significant for his future labors: he was appointed Lecturer of History and Political Science to the alumni and in the Graduate School, and he was also named Assistant House-Librarian. Life at Woodstock was resumed again when he began the four years of Theology, 1906 to 1910. The culmination came on July 30, 1909, on that date Mr. John F. X. Murphy was raised to the priesthood by Cardinal Gibbons. The first academic labors of

Father Murphy after his ordination were at St. Joseph's College, Philadelphia; there during the year 1910 to 1911 he taught Rhetoric and History and conducted a convert-instruction class. The next year, 1911 to 1912, brought him to Holy Cross, Worcester, as a teacher of history.

Then came one of the golden years of Father J.F.X.'s life, his Tertianship at Tullamore in Ireland. From childhood John Murphy had loved Ireland with a passionate devotion; now he was to live in the land of his dreams, to steep himself in the scenery he had known only from books, to tread in the footsteps of the Irish saints, and to meditate at the shrines of the martyred race. His companion was Father Thomas Emmett, the novice who had entered with him. Their fellow tertians were drawn from England, Ireland, Belgium, Italy and Spain; and the two Americans got on famously with all of them. It must be noted, indeed, that two of his best friends among the tertians were Father Keane, later provincial of England, and Father Garrold, the writer and British Army chaplain. Father Murphy profoundly admired the Tertian-Instructor, Father Gartland, a former provincial of the English Province; in later years he spoke often and with respectful reverence of the holiness, practical piety and wide charity of Father Gartland. The Lenten Experiment in Glasgow afforded Father J.F.X. the chance of pilgrimaging through the historical shrines of Edinburgh, Dunfermline, Abbotsford and Durham. After the close of the Tertianship, together with Father Emmett, he had the priceless privilege of extending this pilgrimage to the historic spots of England, Belgium, the Rhineland and Northern France. The following letter of his friend, Father Paul Conniff, most interestingly pictures Father J.F.X. in his Tertianship:

> The occasion of this letter is some things Father Emmett told me about John, that you will be interested in hearing. In the Tertianship, the prevailing element was English, with Irish next, and the rest from almost every nation, Spanish, Belgian, etc., etc. John was popular with all and the best liked. He was a general favorite. The foreign element remained at Tullamore during Lent, as they could not preach in English, and they were lonesome without John. One of the Irish Fathers said to Father Emmett at the end of the year that Father Murphy ought to have a vote of thanks for the life, instruction and entertainment he had con-

tributed to make the year a pleasant one. The Father appointed for the talk on Freemasonry was a clever Englishman, bright and learned. He got most of his information on this topic from John and admitted it and had John sit next to him.

On his return from Europe Father Murphy was appointed Professor of History at Fordham University, where he remained from 1913 to 1918; then he was made a teacher of the classics at Regis High School for the year 1918 to 1919. During these half-dozen years he was much occupied with helping the staff of *America*, although he was never officially connected with the weekly. He was most eager to share his vast store of historical and literary knowledge with the editors, and they were frequent in calling upon his aid. Occasionally he even lent a hand at the proofreading. The editor-in-chief, Father Richard L. Tierney, was Father Murphy's greatest hero; for him he held an intense and most affectionate admiration. In the battle which Father Tierney waged for the persecuted Catholics of Mexico, he had no more enthusiastic supporter than Father J.F.X. While all the members of the staff were highly regarded by their temporary colleague, the genial Father Walter Dwight and the brilliant Father Paul Blakely were especially beloved by him. In the fall of 1919 Father Murphy was sent to Georgetown University, and for three years he lectured there on history and political science. It was the time when across the seas in Ireland the bitter struggle for independence was being fought; over here, and especially in Washington, the supporters of both sides were striving mightily to influence American opinion. It was but to be expected that Father J.F.X. would join the effort to bring Ireland's case before the American people. He addressed several meetings with such fearless and forceful eloquence that he came to be acknowledged as one of the leading champions of the Irish cause in the national capital.

In 1922 Father Murphy was back at Fordham, to be until 1925 the Head of the Department of History and Political Science. During the last of these years he was given an extra assignment, the chaplaincy of the Ward's Island prison. This employment, so different from any other of his occupations, meant that every Friday night he had to leave his books and papers and spend the weekend ministering to the inmates and

the guards. The work brought him into contact with the parole system, since all cases involving Catholic prisoners had to be checked with him. Father Murphy would often discuss his experiences at Ward's Island; his comments revealed a shrewd observer of men and a sound thinker on social problems. The beginning of the academic year of 1925 brought Father John to Holy Cross College, Worcester, to head the Department of History and Political Science, a position which he held for four years until 1929. One of the high lights of his sojourn at Holy Cross was the production of *Oedipus Tyrannus*. The college authorities determined to present the drama in Greek and with the utmost fidelity to the theatre of Sophocles' time. All details of costume, scenery and properties were entrusted to Father Murphy. Always the ardent classicist, he gave himself wholeheartedly to the task. The play was a triumph; and nothing about the whole production won higher praise than the beauty and faithfulness of its details. Thanks to Father J.F.X., Athens came to life at the foot of Mt. St. James. By invitation the play was reproduced as part of the Sesquicentennial Celebration at Philadelphia in the same year.

With the status changes of 1929 Father Murphy came to Boston College to begin his long service of more than twenty years, teaching in the Graduate and Undergraduate Schools and lecturing on the public platform. He was at the height of his powers: brilliant and quick in mind, tremendously informed by half a lifetime of voluminous reading, matured in judgment from personal experience and by wide acquaintance with historical personages and trends, movingly eloquent, and always sympathetically understanding. It is no wonder that Father J.F.X. became the best known and the best beloved Jesuit in the history of Boston College. His name grew to be a password among a whole generation of Boston alumni and alumnae, as well as with numberless auditors of his popular lectures.

The first thought about Father Murphy in the minds of all who heard him was his prodigious knowledge. There were few subjects in the whole gamut of history which he could not discuss, and at great length. But this same wide erudition of his embraced also the classics, English literature, geography,

ethics, political science, theology, and even phases of medicine and the physical sciences. Other professors were constantly having Father Murphy address their students; one finds, paging through the back numbers of *The Heights,* the college newspaper, Father lecturing to the most varied classes, Greek literature, Latin oratory, Chaucer, scholastic principles of government, architecture, biology, sociology, and even modern commerce. Goldsmith would certainly have said of Father J.F.X.: "and still the wonder grew, that one small head could carry all he knew." A typical example among the numerous anecdotes of his intellectual prowess is the story of his lecture on Freemasonry before the Historical Academy of Boston College in the presence of Mr. Frank Simpson, twice Grand Master of the Grand Lodge of Massachusetts. Father Murphy in the course of one of his usual two hour talks defined Masonry, traced its beginnings, rejected several spurious theories of its origins, described its organization, local and world-wide, explained the essential incompatibility between Catholicism and the most innocuous forms of the craft, distinguished between American and Continental Freemasonry, and by vivid illustrations related the warfare of Continental Freemasonry against the Faith. At the conclusion, and the present writer remembers it distinctly, Mr. Simpson congratulated Father J.F.X. in these words: "Father Murphy, you could have given this lecture before the Grand Lodge of Massachusetts and, except for one point of jurisdiction, we would have agreed with everything you have said."

In view of Father Murphy's vast store of learning, it is certainly regrettable that he was never able to reduce his knowledge to book form. His writings are few and meagre, just sixteen short articles in the *Catholic Encyclopedia* and one pamphlet on the Jewish question. The articles bear the mark of scholarship and reveal a familiarity with learned works in Latin, German, French and Italian; one, two columns in length, an account of Pope St. Celestine I, reads very well. The articles were written in his youth, when he was a theologian at Woodstock. In his mature years Father seemed to have lost the ability of compressing his knowledge into a textbook or a learned volume, though he often dreamed of doing so. Perhaps it was expecting too much: Father J.F.X. in his

knowledge was a veritable genius; he would have been a double genius, had he been able to confine that information within the covers of a book. Besides he never possessed the leisure to write, so occupied was he with his classes and his lectures. The pamphlet, *The Problem of International Judaism*, published in *The Catholic Mind*, was the text of an address which provoked a national controversy. Father Murphy criticised what he honestly believed deserved criticism; but he was by no means an anti-Semite. He held a special admiration for his Jewish students, whose zealous pursuit of studies pleased him greatly; in fact he was accused of favoritism towards them. Among his most valued friends were the two Jewish converts, Rosalie Levy and David Goldstein; they were frequent correspondents. He enjoyed the esteem of one of the most distinguished Jewish scholars of Boston, Lee Friedman, whom he assisted in the translation and publishing of a letter of the great medieval Bishop of Lincoln, Robert Grosseteste, written for the protection of the Jews. Mr. Friedman twice had Father Murphy inspect his magnificent library of Jewish lore; and on one other occasion he had Father as his dinner-guest to meet Dr. Cyril Roth, of London University, the foremost English Jewish historian. At the dinner Father J.F.X. was the lone Christian among fourteen rabbis.

All his learning and all his intellectual powers Father John F. X. Murphy dedicated to Christian education. Above all else he was a teacher, and a teacher in the best traditions of the Society. Forty-four years of his life he spent joyously and enthusiastically in the classroom. Teaching to him was an apostolate of justice, and the sacred duty of the teacher was the inculcating of justice. For an education that merely imparted information he had only contempt. He was kind thoughtfulness itself to every one of his students; and while he delighted in the bright scholar, he devoted just as sincere attention to the slow learner—all that he asked was an earnest desire for knowledge. Even in the infirmities of old age, when lecturing became a terrible burden to him, he drove his aching body and wearied nerves to keep on. Often he was completely exhausted after a class, but he would hotly resent any suggestion of retirement. He would cease teaching, so he answered

a solicitous questioner, only when he could no longer form forty people in the image of Christ.

Father Murphy's classes have become a legend among the Boston College alumni, for he was an extraordinary teacher. Clearly, forcefully and fearlessly he discussed historical personages and movements, emphasizing always their significance for the Church of God. There was never a dull moment in his lectures; the presentation, salted with apt illustrations and homely analogies, was ever sparkling and exciting. He had a facility for verbal repetition; and he would work around and around a point until the dullest could never forget the truth he was establishing. Famous were his digressions; yet, except in his old age, they were not purposeless wanderings but calculated deviations rich with golden thoughts. Blessed with a glorious sense of humor, at times almost boyishly exuberant, he brought to every lecture a full measure of satire and rollicking fun. If there ever was a happy warrior, it was Father J.F.X. The students thronged to his lectures; many, not enrolled in his course, would cut their own class, if the rumor got about the corridors that, "J.F.X. is going to be good today." Not one of his students will easily forget him: a short, rotund figure, bald-headed, animated in countenance, pacing ceaselessly back and forth, back and forth, across the platform, talking rapidly in an endless flow of words; one moment raising his listeners by the sheer earnestness of his eloquence to breathless, yes, at times misty-eyed, attention, and in another moment convulsing them into roars of laughter by the sallies of his pungent wit. Father Murphy was most generous to the extra-curricular academies in giving after-class lectures. And there was always a full house, though it was taken for granted that the talk would go for at least two hours. Even after the formal lecture, groups of students would cluster around their beloved mentor to explore the topic further. No one ever set a watch on these parleys; for there was one sovereign answer to anxious parents and delayed suppers: "I was listening to J.F.X., and he was swell!"

The affection of his students was warmly reciprocated by Father Murphy. And when they passed from his tutelage he continued to hold them in fond remembrance, all of them, wherever he had taught them, B. C. High, Xavier, Fordham,

Regis, Georgetown, Holy Cross, or Boston College. One group there was among his students, for whom he had a deeper affection than for all the rest; they were the nuns whom he had taught at Fordham and Boston College. Father loved these sisters with a religious veneration. To teach them, to train them, to share his knowledge with them, was for him a sacred privilege; he counted no cost of time too high, no sacrifice of energy too great, if he could but serve them. He would spend days, and even weeks, aiding a sister in the production of a grammar school textbook, or in her preparation of a thesis or a dissertation. For two years, every week-end, he made a tiresome railroad journey to Manchester, New Hampshire, that he might give the novices and the younger religious of the Sisters of Mercy their undergraduate history courses. He always displayed a most kindly understanding of the difficulties which the teaching sisters encountered in attaining academic degrees while still laboring in the classroom and occupied with domestic duties of the convent. He once said to a Nazareth Sister of Charity, whom he was preparing to be a teacher of her own religious in their summer sessions: "I am giving you all this direction and all these reports so that you will be a better teacher for the sisters. Be easy on the sisters. Don't burden them with research." He often said to the present writer: "The sisters will not close their books the day they get their degrees. They will be reading and improving themselves all the rest of their lives." He made special efforts to brighten up the classes of the nuns with his liveliest wit and pleasantest humor, striving always to bring as much recreation as possible into late after-school classes or hot summer-school days. He teased the sisters unmercifully; but they loved it—for to them, no priest or teacher was greater than their Father J.F.X. As has been said, Father Murphy had a religious veneration for nuns, to him they were holy persons; hence even the thought of attacks upon them overwhelmed him with sorrow. On one occasion in the course of a lecture on the vicious tactics of professional anti-Catholic bigots, he suddenly cried out: "Oh, let them spread their filthy lies about us priests, but when they turn their dirty tongues against our consecrated virgins——," he could not go on, but broke down and wept unrestrainedly at the very idea of their vile insults to the Catholic sisters. It was some minutes before he could control his grief

and continue his remarks. His fierce denunciations of the persecutions in Mexico and Spain were aroused in large measure by his keen suffering upon learning of the beastly outrages committed on the Mexican and Spanish nuns. Father Murphy taught hundreds of sisters at Fordham and Boston College. Some preceded him to Heaven, to make him a welcome there; most survived him, and by their prayers and in their remembrance they will keep his memory greener than any of his other students could possibly do.

The second field of Father Murphy's apostolate was the popular lecture. Particularly was this so in his twenty years at Boston, when he was continually giving addresses or Communion Breakfast talks for Holy Name Societies, Newman Clubs, councils of the Knights of Columbus and other Catholic fraternal organizations, and various Catholic study groups. He was being constantly called upon by pastors, curates, chaplains and former students. He refused only when prevented by ill health or previous commitments; for no organization was too small or too distant. Some idea of how numerous his lectures were, may be obtained from the fact that during two years, 1934 to 1936, he delivered thirty-eight talks on the persecutions of Catholics in Mexico and Spain—in addition to several lectures on other topics. His public addresses were usually historical in treatment; and, except for his speeches on Ireland, his subjects dealt with the Catholic Church. He possessed a remarkable skill in bringing difficult and many-sided historical questions within the mental comprehension of his audiences, composed for the most part of ordinary folk with small educational attainments. Yet he never talked down to his hearers. If they were capable of it, he could give as learned and as scholarly a treatment as one could desire. Father lectured with plain forcefulness; and, although he seldom brought to the public platform the fun of his classroom, he always spoke in a pleasant, witty vein.

The supreme aspect of Father John F. X. Murphy's zealous life was his complete dedication to Holy Mother Church. Well beyond ordinary measure did the thought of her motherhood penetrate his soul; in consequence he loved the Church with the most intense filial affection all the days of his life. His devotion knew no limits: he pursued knowledge tirelessly, he

taught and lectured unceasingly, he helped others unstintingly, fellow Jesuits, secular priests, nuns and layfolk, in a word he did everything because of his ardent attachment to the Holy Mother. His role, as he conceived it, was to be her champion, ever proclaiming her glories, ever battling her foes. All men and all movements, whether in the historical past or in the present circumstances, he judged by a single measure: their attitude toward the Catholic Church. Her friends were his personal friends, her enemies his personal enemies. It was characteristic that high among his heroes were St. Athanasius and St. Gregory VII, St. Patrick and St. Peter Canisius. Even his vigorous advocacy of Irish causes stemmed primarily from his concern over the Catholic element in Ireland's affairs.

It is not surprising that sometimes this ardent warrior should have become partisan, or that in so many controversies he should have erred occasionally in his judgments of events and personalities. It is more remarkable that his mistakes were so few. Father Murphy was endowed with a keen mind and blessed with a singularly honest intellect, both of which enabled him to pierce the most elaborate propaganda. He was always the brave spirit, who, ignoring either fear or favor, states his considered opinion courageously. The current view, no matter how popularly supported, meant little to him. Moreover his historical knowledge, furnishing him with a wealth of precedents and the widest experience of men and their causes, provided him with strong supports for his decisions. Few men have had the historical perspective in the measure possessed by Father Murphy. Needless to say he never assumed infallibility.

There were some things of which he had little comprehension; one such was athletics. The cult of athleticism was but beginning in his boyhood; although, complete student that he was, it probably would never have had any appeal to him. Later as a professor he was sharp in his criticisms of the athletic policies of our colleges, vigorously citing instances of large sums devoted to athletics and small sums spent on cultural facilities. He had no understanding of the appeal of sports to the American youth, while he was painfully aware of the lack of intellectual ambitions on the part of college students. There was only one sport that had any attraction

for him; amusingly enough, it was the marathon. He never missed watching the runners in the B.A.A. marathon pass Boston College. No doubt they recalled for him the days of classic Greece and he saw in the weary plodders reincarnations of the heroic Pheidippedes carrying the news of Marathon's glorious victory to Athens. Father Murphy was criticised for having buried himself too much in the past and of having failed to keep abreast of the times. The judgment is not a valid one, except for the very last years of his life, when weariness and sickness dulled his zeal for inquiry. But with his long historical experience of human successes and failures, the old observer might have been pardoned his skepticism of solutions, still largely in the experimental stage. After all his was the wisdom of the centuries.

For one particular objective, the recognition of historical studies, Father Murphy fought a lifelong battle. In the beginning, especially, it was a hard struggle, since there were relatively few Jesuits who understood the nature of history or appreciated its cultural and apologetical values. And owing to the paucity of colleague-historians it was a lonely task. Father was often deeply discouraged; and he needed all his sanguine temperament to persevere in the battle until a better day. Hence one of his most satisfying experiences was the reception accorded him at the meeting of the American Jesuit Historical Conference during the Boston Convention of 1948. Despite weak health Father Murphy was present, for the Fathers from the different provinces requested his attendance. Some knew J.F.X. personally, and others, only by reputation; but all welcomed him most heartily and made much of him. And it was inevitable that the old veteran should give one of his fiery talks, which he did to the satisfaction of all. This recognition by his brother Jesuit historians was one of the most pleasing memories of his declining years.

Of Father Murphy's personal virtues it would be difficult to give an adequate appreciation. He was extremely reticent about his interior life; never did he discuss his own experiences in prayer or his own spiritual motivation, not even when he was giving direction to others. With a shyness, almost a bashfulness, he concealed with the veil of a strict, silent reserve this facet of his personality. Yet unwittingly he gave

evidence of holiness. There was the simple devoutness of his saying Mass; more than one observer has remarked his quiet yet complete absorption in the Holy Sacrifice. Now and then a rare incident would reveal his intense devotion to the person of our Divine Lord, as when during a retreat to the novices of the Notre Dame Sisters, while speaking of the sufferings of Jesus on the road to Calvary, he was overcome with grief and had to leave the chapel. An occasional reference to the Blessed Virgin Mary, dropped by chance in a conversation, disclosed his fervent filial love of our Blessed Mother. But these were but brief liftings of the veil of his closely guarded reserve. One must judge his sanctity by its manifestation in his external virtues.

Father Murphy's zeal for souls was first among these virtues, and is evident from this appreciation. Little more need be said, except that he remained to the end the same tireless laborer in the vineyard. Even in his last years he would take any class at any time, late afternoon or night. When some one remonstrated with him that such hours were not good for him at his age, he answered characteristically, "Any time is good to save souls." His labors brought him very much in the public eye and gained him a host of admirers; yet with all the notice and applause he remained a man of profound humility. Praise embarrassed him, and flattery caused him actual suffering. Always he was striving to be unnoticed. No doubt he could have received academic honors; no Jesuit teacher deserved them more; but the mention of such distinctions invariably brought from him an immediate and an almost angry rejection. Public appearance for its own sake he shunned; and he would never attend a public event for merely social reasons. Once only did he consent to attend a banquet in his honor; it was a dinner given by the alumnae of Boston College on the occasion of his golden jubilee as a Jesuit. His consent was obtained by dint of the most persistent persuading and only after a solemn promise was given that there would be no speakers. Father J.F.X. would enjoy the friendship of his students; but he absolutely refused to sit and listen to their praises of himself.

The virtue which endeared Father Murphy to his fellow Jesuits, was his charity. John F. X. Murphy will be recalled

as a savant and as a brilliant lecturer; but just as much must he be remembered as a most generous helper of his brethren of the Society. He was possessed literally with an anxiety to assist his colleagues. If any member of the Order sought from him information, assistance or advice—one of the most common expressions in the community was, "Ask J.F.X. about it"—he always found Father most eager to share his great store of learning with him. Indeed Father J.F.X. often embarrassed the inquirer with the very abundance of the information and with his lavish prodigality of his own energy and time. As for time, it meant nothing to him if he could help a fellow Jesuit. He was always ready to take the class of any member of the faculty who was ill or forced to be absent.

Father Murphy's joyous spirit increased the happiness of every community of which he was ever a member. His pleasant witticisms, his humorous banter, his good-natured jokes rolled on in unceasing flow, enlivening recreations and brightening the whole daily routine. With no group was he more closely connected than with the scholastics; whether by design or not his room was always on their corridor. He was continually waging good-natured war upon his younger brethren, mockingly upbraiding them and playing all sorts of amusing tricks upon them; while they were in constant endeavor to turn the tables on him, usually with a notable lack of success. Yet to the scholastics, above all others, Father Murphy gave the best of his help and inspiration, the largest amount of his time, and the fullest sharing of his intellectual resources. For the sick, Father reserved an especially devoted love. He gave to sufferers the kindest attention, limitless patience and the most heartening charity. He seemed to have a sixth sense of understanding and helping when things went wrong. His very presence in the house bred a confidence in the afflicted. When death came, none were more faithful than Father J.F.X. in attending the funerals of relatives of Ours or of the kinfolk of the students. It is of record that on one single evening Father made visits of condolence to the homes of three bereaved families.

This wide sympathy for the sick and the afflicted came from a man who himself had suffered much. For many years he was not well, and in the last decade of his life he was in

continual and painful illness. Yet Father Murphy, as was noted, never relented in forcing his aching body to its work for souls. Only in the last year or so of his life did he give up, when internal disease and a series of shocks gradually impaired his powers, dulled his mind, and eventually deprived him of speech and memory. Thus he lay a helpless invalid for several months in the infirmary of Weston College until death, on August 2, 1952, brought him rest and eternal reward. He was in his 77th year.

The editorial in the August 9th edition of the *Boston Pilot* makes a fitting closing tribute:

FATHER J-F-X.

Usually the use of letters in the place of a man's name serves the purpose of anonymity. Not, however, in this case. Almost every one knows at once that they refer to the beloved Jesuit Father John F.X. Murphy, although the fuller title seems strange even as we write it.

Father Murphy was a rare character. To have known him is a great privilege and a happy memory. Bubbling over with God's grace, he walked for over a splendid half-century of his life in the ranks of the soldiers of Loyola. Rather we should say he "ran" for few there were who could keep up with him.

His memory was phenomenal, his erudition incredible. He was a professor for whose course students registered before knowing what the subject matter was. Like the ancient writer he could truly say, "Nothing human fails to interest me." But to this, this man of prayer could add "and certainly nothing divine."

MARTIN P. HARNEY, S.J.

* * *

Books of Interest to Ours

HISTORICAL

History of the Popes from the Close of the Middle Ages. Vols. XXXVIII to XL (1769-1799). *By Ludwig von Pastor.* Translated by E. F. Peeler. St. Louis, Herder, 1952-53. Pp. xv-602, xv-496, xv-410. $7.50 per volume.

These three volumes contain the translation of the last two sections of the sixteenth and final volume of Von Pastor's monumental work. Volume XXXVIII contains the history of the pontificate of Clement XIV, opening with an interesting account of the conclave. The future pope seems to have made it sufficiently clear to the enemies of the Jesuits that he considered it necessary to yield to their desires. At the same time he kept the good will of the majority of the cardinals who favored the Society. After his election he tried to put off the decision and gain time but the representatives of the Bourbons were inexorable. The pope finally capitulated in 1773. He died the following year in a state of depression but there is no proof that he repented of having issued *Dominus ac Redemptor* nor that he claimed to have been forced to issue it (*Compulsus feci*). It is well known that Pastor had personally composed this volume, although it was published after his death.

Volumes XXXIX and XL contain the history of the pontificate of Pius VI (1775-1799). Pius is shown to have been too haughty, too generous with his relatives and too anxious, at least in the beginning of his reign, to please the Courts, but he also appears as a remarkable pope who did all he could to restore the waning prestige of the Holy See. Independent of character and jealous of his authority, Pius' long reign was a series of struggles with the Jansenists, the disciples of Febronius, and the Free Thinkers. He lived through most of the French Revolution and suffered as pope and individual from the cataclysm.

During his reign the forces which were to bring about the Catholic revival of the 19th century were beginning to appear. Pius VI did what he could to encourage them.

EDWARD A. RYAN, S.J.

The Life of Bishop Anthony J. Schuler, S.J., D.D. *By Sr. M. Lilliana Owens, S.L., Ph. D.* El Paso, Revista Catolica Press, 1953. Pp. 584.

This book is a third in a trilogy of historical studies which the REVISTA CATOLICA is publishing to commemorate the 75th year of its founding, 1875-1950. The two other studies already published are: *Jesuit Beginnings in New Mexico, 1867-1922* and *Reverend Carlos M. Pinto, S.J., Apostle of El Paso.* What the author had uppermost in mind

was not so much a definitive and historical biography of the late Bishop of El Paso—but a just tribute to the memory of the saintly Bishop and his apostolic labors. This study contains a varied history of Catholic movements, institutions and important personages connected with the late Bishop Anthony J. Schuler's episcopacy. His 27 years as a Bishop coincided with the first 27 years of the history of the Diocese of El Paso, Texas.

Anthony J. Schuler was born of poor Catholic parents of German descent. His father, a coal miner, died as a result of injuries sustained from a falling rock. With a mother and 3 other children dependent on the 14-year old Anthony, the young man stopped his formal schooling and served as a parish sacristan to Father N. Matz who was later to be consecrated second Bishop of Denver. Father Matz taught his young sacristan Latin and English at night. In 1886 Anthony entered the Jesuit novitiate at Florissant, Mo., to start his 58 years as a Jesuit.

The field of his priestly labors was both educational and parochial. From 1901 to 1915 his assignments brought him to Regis College in Denver and to different parishes in El Paso, Texas, and Denver, Colorado. When the Holy See decided to create the new Diocese of El Paso in 1914, Pius X appointed Father Anthony Schuler as the first Bishop of the new diocese despite his protests and representations to the contrary. He served humbly and tirelessly as Bishop of El Paso for 27 eventful years. Two years before he died, he resigned his bishopric, asked the Jesuit General to be readmitted to a Jesuit community, and joined the Regis College faculty in Denver. He died on June 3, 1944.

To appreciate adequately Bishop Schuler's apostolic works, one has but to consult the statistics gathered from the *Official Catholic Directory* at the beginning and end of his episcopacy. He had 64,000 multi-lingual Catholics spread over a mountainous area of 68,394 square miles. Only 31 priests took care of the 22 parishes, 58 missions, 3 academies, 9 parochial schools and 3 Catholic hospitals in his diocese. When he retired 27 years later the faithful in his diocese numbered 123,000. There were 118 priests to care for the 49 parishes, 97 missions, 5 academies, 13 parochial schools, 4 hospitals, 3 day nurseries, 1 maternity clinic and 1 large Catholic Action center. The story of how he managed to care for his flock despite the difficulties of language and race barriers, the competition of Protestant sects, poverty, lack of personnel, and rugged terrain makes quite engrossing reading. Throughout this interesting 584 page study, Sister M. Lilliana Owens, S.L., has gathered a tremendous number of facts, figures and photographs spread out in 35 different chapters and 124 illustrations. Most interesting chapters are those on the split of the Jesuit New Mexico-Colorado Mission in 1919, and the erection of the now famous National Monument to Cristo Rey at El Paso.

Rather than being a strictly historical biography, this book is a chronological collection of various data about the late Bishop Schuler and his works. In her diligence to note down minutest details, v.g. enumeration of Archbishops and Bishops and prominent laymen present

at a ceremony together with a time schedule of the program, the author seemed to have sacrificed historical continuity. Furthermore the organization and interpretation of the facts cited are oftentimes quite faulty. Every congregation, institution, personage in any way connected with Bishop Schuler is allotted a chapter. As a result, endless repetitions were unavoidable. However the publication of this study should stimulate further research about the saintly Jesuit Bishop. The bibliography of primary and secondary source materials covers 27 pages. The list has been most diligently compiled and therefore will be extremely valuable to a historian and research worker.

FEDERICO O. ESCALER, S.J.

The Spanish Jesuit Mission in Virginia: 1570-1572. *By Clifford M. Lewis, S.J. and Albert J. Loomie, S.J.* Published for the Virginia Historical Society by the University of North Carolina Press, Chapel Hill, 1953. Pp. xviii-294. $7.50.

It is a real pleasure to see this book. Most of us are too occupied with the problems of the present to be greatly concerned about the distant past. Yet if the blood of martyrs is the seed of Christians, the American Assistancy, so strong and numerous today, should remember with gratitude those early Jesuits who are the seed of our American Provinces. Fortunately, White and Copley are not forgotten, Kino is not unknown, Jogues and his co-martyrs are held in veneration. But few of us know about the first Jesuit attempt to gain a foothold within the boundaries of the present United States.

It is a gallant story, written in blood, of but a few years—the effort, under the direction of St. Francis Borgia, to plant the Standard of the Cross in Spanish Florida, that tremendous area stretching from the Florida Keys to the Chesapeake, and from the Atlantic to the unknown territories of the distant West. The story opened in blood—the martyrdom of Pedro Martinez, the proto-martyr of the Society of Jesus in the Western Hemisphere. It closed in blood, with the death at the hands of the Indians of the eight Jesuit martyrs of Virginia.

It is the final chapter that Father Lewis and Father Loomie have told so well and with such loving care. It is safe to say that their work will remain the definitive volume on the Jesuit mission of Ajacan. It leaves nothing to be desired. Divided into three parts, it first recounts the history of the mission in Virginia. The second part reproduces the original documents on which the authors' narration is based, together with translations and notes. The final section discusses the topography and other elements of the area of the Virginia mission. The text is interspersed with almost a score of illustrations, chiefly reproductions of ancient maps of the Chesapeake. The publishers have done a magnificent job on the volume. Its only drawback is its price, necessarily high.

Of special interest is the site of the Jesuit mission in Virginia, long

a moot question. The authors advance and ably defend the theory that the Jesuits sailed up the James River, landed a few miles from the spot where the English were to settle a generation later, crossed the peninsula to the York River, and there erected their primitive chapel and dwelling. Unless new evidence is forthcoming, their solution of the problem will not be seriously questioned by historians.

The book is not designed for popular consumption. But it is to be hoped that all of Ours will become acquainted with the narrative section of this splendid volume.

FRANCIS X. CURRAN, S.J.

One Shepherd. *By Charles Boyer, S.J.* New York, Kenedy & Sons, 1952. Pp. xvi-142. $2.00.

One Shepherd, a translation of the French *Unus Pastor,* by Charles Boyer, S.J., president of *Unitas,* the international association coordinating the Church's apostolate to Separated Christians is a readable little book giving the Church's position on the question of ecumenical unity. With chapters like "The Present Situation," "The Ecumenical Movement," "Prospects for . . ." and "Attempts at Reconciliation," "Difficulties," and "Means to the End," it presents a careful study of the various movements toward reunion on the part of the Eastern Churches, Anglicanism and Protestantism. In a Foreword, Father LaFarge, S.J., indicates the importance of *Unitas* and stresses also the solution it offers for the problems of our "agonized world situation."

JOHN J. MCCONNELL, S.J.

The Story of the Romance. *By William E. Rively, S.J.* New York, Rinehart, 1953. Pp. 241. $3.50.

Father Rively, Maryland Province missioner in the Caroline Islands, reveals himself as a zealous and ingenious fisher of souls as well as a captivating spinner of sea-yarns in the old Nantucket tradition. Several harrowing experiences in typhoons, one of them on the open sea in a frail native outrigger of breadfruit wood and twine, dramatized the need of a well-built sailing vessel for his watery and widely scattered mission parish.

After introducing the reader to some indigenous pastoral problems, Father Rively devotes a major part of his personal narrative to the trial and error adventure of acquiring and then navigating his dream ship. Divine Providence, almost miraculously it would seem, provides the first two installments towards the purchase money. High points of suspense dot the subsequent business transactions. First the reluctance of the purported owners to part with the *Romance,* a sturdy brigantine custom built in 1934 in Hong Kong according to specifica-

tions of a retired skipper, then an almost prohibitive price, and a final despairing leave-taking of San Francisco for the western Pacific—all point to apparent failure. At Honolulu, however, the Mission Superior, a veritable *deus ex machina*, contacts Father Rively via short wave and orders the purchase of the *Romance*.

Father Rively's experiences mustering a seemingly acceptable crew of five, a particularly inauspicious "shake-down" cruise on which the ship first ran aground and then pitched and tossed in heavy seas enough to send the would-be salts scurrying to their bunks—all form an appetizing prelude for the five-thousand mile sail across the Pacific to the Mortlocks in the Carolines.

After a voyage reminiscent of Kon-Tiki, replete with several "near tragedies" due to the imprudences of the amateur seamen, the *Romance* completes the first leg of its voyage at Honolulu. Here captain, cook and two crew members, who had come to think more respectfully of the moods of the Pacific, terminate their association with the *Romance*. With an even greener crew than before, Father Rively hoists sail and points the prow toward the Marshalls across a two-thousand mile stretch of open ocean. Undoubtedly intrigued by his newly acquired skill with sextant and chronometer, Father Rively gives an account of charting his uncertain course, which reads like an authentic ship's log. The reader may regret the absence of a map giving an exact plot of the ship's course, particularly as the ship island-hops among the unfamiliar atolls of the Marshalls and Carolines.

The book is handsomely printed, and attractively illustrated with eight pages of photographs. The reader may well close this book with the hope that another volume will follow recounting Father Rively's missionary endeavors with the assistance of the rechristened *Maris Stella* in this isolated corner of Christ's kingdom.

ALLEN J. CAMERON, S.J.

Saints and Ourselves. *Edited by Philip Caraman, S.J.* New York, Kenedy & Sons, 1953. Pp. 146. $2.50.

"Take a dozen pre-eminent lay thinkers and writers thinking and writing at their distinguished best, plus a dozen or more of the most interesting saints interpreted in all their astounding contemporaneity, and you have the formula—and also the best description—of this book."

So says the book-jacket, and it is essentially correct. Originally these essays appeared in *The Month* in 1952. They have been collected into the book described above—a group of good writers writing well about worthwhile subjects.

Especially good among the efforts are the chapter on the Early Martyrs by Donald Attwater, St. Thomas Aquinas by Antonia White, and J. B. Morton's treatment of Therese of Lisieux. Also outstanding is the section on St. Francis of Sales. Only one chapter did not make

a good impression (though Rosalind Murray's on St. John of the Cross seems to labor heavily at times). The one chapter is on the one person not a saint in this book—Ven. Mary of the Incarnation. The author seems to have realized this, since he begins his sketch with the words: "Few of the great saints have been entirely amiable." Whether or not this is true, it is surely true that his subject does not emerge as entirely amiable. However, she is most assuredly interesting, and this part of the book, just as every other chapter, is rewarding to the reader.

Perhaps the most rewarding to the lay reader would be the sections on St. Francis of Sales and St. Therese of Lisieux. Both of these speak directly to the busy man, the ordinary person. St. Francis of Sales' *La Vie Devote* and St. Therese's "little way" both have great appeal to those who are living in an atmosphere of such material pressure that the very frail vase of spirituality is severely strained.

The book is ideally suited to be read in snatches of fifteen minutes or so, since each selection hovers around that length. It is at its best when not merely relating facts, but is a reflection or a series of observations on a saint's words or life.

E. B. Strauss, writing on Maria Goretti, says: "I am assuming that the question which the editor really has in mind is: 'The life of which saint has in your opinion special significance for the modern world, and why?'"

Each writer has at least picked the saint he thought valuable, and though the choice is so varied in time, personality, and circumstances, the same ideal is verified in each saint, outstanding success with God.

Not that these chapters contain complete systems of spirituality, of course. The book is not meant to be exhaustive. It is an introduction to a singularly charming and successful group of human beings, some of whom the reader may like so much, or whose company he may find so valuable, that he would like to make them better friends.

ARTHUR E. GORDON, S.J.

Blackrobes in Lower California. *By Peter M. Dunne, S.J.* Berkeley, University of California. Pp. x-540. $6.50.

Father Peter M. Dunne, S.J., the author, is no stranger to the field of early Jesuit activities in lower California. His excellence as a historian and a stylist is attested to by this present volume. He has achieved to a remarkable degree the ideal of combining historical facts with an interesting and readable narration of these facts. The fast-moving account, singularly free of ponderous sentence constructions, yet satisfyingly complete with historical data makes this work a magnificent contribution to the field of history.

The story of the early Blackrobes in lower California dates from the years 1697 to 1768, the date that marks the expulsion of the Society from that area. The author treats in some detail the founding and the

development of each of the seventeen missions during this time. Special interest and space are given, also, to the saintly missionaries, fifty-five in number, who dedicated their lives and talents to the Indians of California. As Father Taraval, S.J., an early California Padre, expressed it: "The missionary in charge frequently had to be father, mother, brother, son, servant, cook, doctor, confessor, gravedigger and priest at the cost of almost superhuman effort." Three missionaries, the pillar of strength during the first days of the struggling missions, deserve special mention. They were Juan Salvatierra, S.J., the first superior and efficient organizer of the whole mission system of lower California; Francisco Maria Picolo, S.J., who arrived but a few months after Salvatierra, and for thirty-two years endured the privations and great hardships of this barren land; and finally, Juan Ugarte, S.J., who conquered all the odds of nature amidst California's rocks and cacti, and made his mission, San Javier, succeed. He arrived but two years after Salvatierra and Picolo, and devoted thirty years of his heroic life to the salvation of the Indians.

During this period, nearly three-quarters of a century, the Jesuits proved themselves tireless explorers. Beginning with Father Kino in 1697 to Father Link in 1766, the Blackrobes made five exploratory expeditions to determine whether this southern section of California was an island or a peninsula. The careful records of these journeys, the description of the terrain and the visits with the various tribes of Indians are invaluable historical documents. Added to these expeditions were others of a less official nature, but of great importance to the field of discovery, nonetheless.

The results of Father Dunne's labours are singularly impressive and informative. The scholar will find a well-documented book with careful and thorough use of primary sources; the casual reader will be delighted with the numerous incidents skillfully presented concerning the Jesuits and their different activities in the various missions. The over-all impression is highly favorable. It is a history with flesh and bones—a correct evaluation of the achievements of the early Blackrobes of Lower California.

An excellent bibliography is offered at the back of the book, along with several appendices and an index. The author's scholarship and strongly developed literary gift have interwoven together remarkably well in leaving us a true picture that is living history.

JAMES M. BURKE, S.J.

SPIRITUAL

The Two Voices. *By R. H. J. Steuart, S.J.* Edited, with Memoir, by C. C. Martindale, S.J. Westminster, Newman, 1952. Pp. viii-274. $3.25.

The first third of this volume is a careful study by Fr. Martindale,

done in his usual fine style, in which he tries to explain to us some of the inner life of the fellow English Jesuit and close friend who seemed to him "the perfect example of 'vocation'." Fr. Steuart, known to the world as a successful retreat-master, emerges as a man of talent, both artistic and spiritual, a man whose life lacked exterior incident because of his shy reserve, sensitivity, and fastidious taste, a man whom you are inclined to admire rather than greatly like. He seems to have puzzled many, to some being almost a dual personality, to others very much the same person consistently. This memoir by Martindale is worth reading, if only as a clear and engaging description of a complex and baffling character.

The title of the book is taken from the first of the twenty-eight conferences of Fr. Steuart which follow the memoir. The "two voices" are the voice of faith telling us that God is almighty and that all things are in His hands, and the voice of experience, of wordly common sense, asking us how God, if He be almighty, can permit the world to come to the present sorry pass. The earlier conferences deal with various "problems" (time, pain, God's love, God's will), with the Christian virtues, with the Mystical Body and the Holy Ghost; the last are concerned with prayer, comprising one general conference and a series of eight conferences on different aspects of prayer.

It is very hard to evaluate spiritual conferences, since so much in these matters depends upon one's own tastes and cast of mind. These talks, however, are the work of a highly effective retreat-master, and on that count alone are well worth reading. They lean to the philosophical side and tend to be abstract, but they are clearly presented and explained, and now and then we catch flashes of originality and imagination, which will repay the thoughtful reader. To quote only a few examples, which cannot do him justice, we read in "Christian Love of God": ". . . as a poet has said: 'I will not have my thoughts of Thee instead of Thee.' Yet for the most part what we are trying to do is to love our *thoughts* of Him rather than Himself: and indeed, but for the Incarnation, what other resource should we have?" (p. 132). From "God and Time": "It is as impossible for us to *imagine* an order of things in which there would be no time as it is for a blind man to imagine a world of colour: . . ." (p. 115). From "The Mystical Body": "A useful analogy (which, of course, must not be pressed too far) may be drawn between this doctrine and that of the Hypostatic Union. This latter teaches that in Christ there are two entirely distinct natures, the human and the divine, but only one person—one 'I', one 'He'. Similarly, in the baptised, 'Christ-ened' man there are his own simply human self and the divine-human self of Christ, and the two, caused by Baptism, present before God a new Christ-person, supernaturally alive only because he is such; 'I live, now not I, but Christ liveth in me.'" (p. 199).

PAUL V. CALLAHAN, S.J.

Our Best Friend. *By Christian Pesch, S.J.* Translated from the German by Bernard A. Hausmann, S.J. Milwaukee, Bruce, 1953. 220 pp. $3.00.

Devotion to the Sacred Heart chiefly from the aspect of friendship is the theme of this book. The first fifteen chapters are an analysis of the essence and different qualities of friendship. These are then applied to Our Lord and found to be completely fulfilled only in Him and transcended in Him. Fr. Pesch searches into the meaning of a generous friend, a wise friend, a powerful friend, a profound friend, and in the latter part of each chapter he moves to the Gospel to find that these qualities have been fulfilled more than could be expected in any human friendship. In the last fifteen chapters, the grief of the Sacred Heart and its causes are studied with a concluding section which considers the promises of the Sacred Heart and the essence of the devotion.

The author presents a great deal of dogma in a clear and simple manner. The book is solid devotional reading. The short chapters of about eight pages each are suitable for use in meditation or spiritual reading. Liberal use is made of scriptural quotes and these are well-chosen and inspirational.

Some readers may find the treatment of friendship, which is tinged at times with sentimentalism, less to their taste than a more extensive treatment of the revelations to St. Margaret Mary and of the devotion to the Sacred Heart as such. However, admittedly the book does not have as its chief end the defense of this devotion. Some readers, too, may find depressing the emphasis on the cowardice and indifference of men as a motive for love.

The book must be read carefully for many profound thoughts may otherwise be missed. In fact, the plain, open style with its certain lack of imagination and freshness of approach seems to bring about this very effect.

However, the effort put into reading this book will be repaid by the renewed realization which must dawn on the reader that "this language of the pulsations of the Divine Heart was reserved for later times in order that the ageing world, growing cold in love, might again become rekindled at the recitation of such mysteries."

The translation from the German is uniformly excellent.

JOHN J. HEANEY, S.J.

The Life that is Grace. *By John V. Matthews, S.J.* Westminster, Newman Press, 1953. Pp. vii-196. $2.50.

In 1944 Father Matthews published *With the Help of Thy Grace* a clear and accurate exposition of the Catholic doctrine of actual grace. The work was divided into more than a score of chapters in question

and answer form, each followed by a "Practice" in which the doctrine given was applied to the events of life. In 1950 under the title *Actual Grace and the Spiritual Life* a revised and considerably augmented edition of this book appeared in Ireland. The catechetical style was dropped but the practical applications were retained and developed.

In his new book Father Matthews passes to the study of sanctifying grace. The basis of the work is not St. Paul's idea of grace as justification but St. John's teaching on grace as life; "I am come that they may have life and have it more abundantly" (John 10:10). At the beginning the author shows how Christ our Lord is a consecrated life-saver, meriting the loving title of Savior given Him by his brethren. Next we learn how our Lord did not labor to bring us a life below our own human life, or merely a human life, or even an angel's life but really gives another and higher kind of life, a life of holiness, a life somehow divine.

We study how this abundant life is possessed by the soul only while ennobling the body also. We learn how it is destined for all men. After recalling how our First Parents lost this godlike life for themselves and all their descendants, Father Matthews recalls briefly how our Savior restored this precious pearl in a more perfect form to those who desire to receive it. The new Holiness and the holy newness of the life of grace is next developed. "How comforting is the fact," exclaims the author, "that as we age daily toward the grave, there is a renewal of eternal youth, a steady growth of undying life within us." The innerness of this new life which shows itself in exterior deeds of virtue and the stages of its growth from spiritual childhood and the adolescence into the full virtue of spiritual manhood are carefully examined. This life of holiness is a start on our life everlasting and should endure eternally. A longer chapter studies the relation between this life and the Sacraments which give and increase holiness in our souls. In a beautiful chapter on the life of grace as a life of sonship, Father Matthews also shows how our Lady mothers us in the supernatural order. Finally studies on the putting on of Christ and the glories of the Mystical Body, that mirror of Christ's holiness, put a crown on the book.

Father Matthews, who has spent years teaching and meditating on the Scholastic treatises on grace gives us in his books, in a Scriptural and realistic form, the substance of Catholic doctrine. Following the Divine Teacher, he uses a number of carefully chosen similitudes and examples to impress his message on the reader. Anyone reading this book cannot fail to conclude that it is the product of personal, constructive and progressive thought, not a mere assemblage of thoughts about the subject. It is the kind of theological work which could only be written by one thoroughly familiar with the dogmas involved in all their implications. The Newman Press also deserves congratulations on a beautifully produced book and on the moderate price.

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